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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

A unique experiment in municipal economy was inaugurated in Shoreditch, Eng., on the 25th ult., when Lord Kelvin formally opened the combined electricity and dust-destruction works established by the city officials at a cost of \$750,000. Shoreditch has a population of 124,000 people. Its refuse—amounting annually to some 20,000 tons—has hitherto been carried to barges and then dumped into the sea at great expense. The destructor cells of the new works will receive this entire waste and burn it, the heat given out being sufficient to generate the electric lighting and power for the whole municipality, and also to heat the water furnished to the adjoining baths and laundries. Lord Kelvin described the project as a supremely happy combination of scientific knowledge and mechanical skill.

For three hundred years the Yaqui Indians in Mexico have maintained their independence, and resisted every effort, either of Spain during the colonial period, or of Mexico since she obtained self-rule, to subjugate them. Three or four years ago the Mexican troops attempted, but unsuccessfully, to penetrate the mountain fastnesses in which this indomitable tribe had found a home. Force having failed, President Diaz tried diplomacy. He offered to take the Yaquis into the service of the State as citizens enrolled and organized into a militia, and to appoint their chief their commander, the latter to be paid a salary of \$60 a month. The offer was accepted. At a conference recently held near the city of Guaymas, Chief Jitabale, who was escorted by eight hundred well-armed warriors, signed the treaty, and thus amicably "ended a war which has existed ever since Spain set foot in Mexico."

John Russell Young, the newly-appointed librarian of Congress, was General Grant's companion (as well as the correspondent of the New York Herald) in his trip round the world in 1877. Subsequently he was minister to China. By profession he is both a journalist and a lawyer. In taking charge of the magnificent building to which the books of the library, which have been long piled up in the crowded, gloomy quarters of the old Capitol, will shortly be transferred, Mr. Russell will be provided with a reorganized and adequate administrative staff, and will be particularly fortunate in having as his chief assistant his venerable predecessor, Mr. A. R. Spofford, who has been connected with the library since 1861. Without his familiar face and accurate knowledge something would be lacking even in the roomy and palatial building in which the Library will find its appropriate and permanent home.

The iron and steel mills in Pittsburgh shut down last week as a result of the failure of the Manufacturers and of the Amalgamated Association of Iron and Steel Workers to agree upon a wage scale. Between 75,000 and 85,000 men will be idle pending the adjustment of the scale, and the annual overhauling and repairing of the plants. The tin-plate plants are also idle, and for the same reason. A miners' strike was ordered on the 4th, which affects about 125,000 operatives, and may involve as many more—in fact, all the bituminous coal miners in the country. This strike is to enforce the proposed scale of 60 cents per ton for Pennsylvania, and corresponding rates in other States. The men complain that they make only

nine cents an hour for their hard toil. The managers of the strike hoped to cripple the coke works by cutting off the supply of coal, but the coal barons, foreseeing danger, prepared for the battle.

A new organization, to be known as "The People's Institute," has been formed in New York and duly incorporated, its officers and members including many prominent clergymen, educators, and philanthropists. It is to be non-partisan and non-sectarian. Its purpose is to furnish education to the people in social science and other subjects, and afford opportunities for the interchange of thought, with a view to the solution of present problems. Ex-Professor Charles Sprague Smith, of Columbia College, is the father of the scheme. His supporters, including the trustees, the incorporators and the Advisory Council, number about fifty, and these only are members of the Institute. The people will be the associates. They with labor representatives, however, will be eligible to membership in the Advisory Council. Active work will be started in the fall, when the large hall of Cooper Union will be engaged for one or more nights a week for free lectures, debates, and the like.

Wireless Telegraphy.

The British Post-office authorities have selected Sark, the smallest of the Channel Islands, as the first station in which the Post-office will use the Marconi system of telegraphing without wires. This island has no telegraphic communication with the outside world, and is often isolated by fogs and storms. Mr. Marconi's apparatus contains too many details for description here, but its main secret is the force with which electricity can be sent out from the transmitters to the receiver. It is practically "spit out like miniature lightning," propagating 250,000 waves a second to the receiver. These waves or vibrations will pass through solid walls, mountains even, and no wire or other artificial vehicle is needed. Commanders of fleets at sea can communicate with their vessels without the use of visible signals. Lighthouses obscured by mist can radiate their warning waves out to sea, and if there be a receiver on board an endangered vessel, its bell will ring, and questions and answers may be transmitted through miles of fog, or hail, or snow. The "dot and dash," or short and long wave, system is used.

New Applications of the X Rays

Less than twenty months have passed since the discovery of the Roentgen rays was announced, and already a vast literature concerning them has arisen, and their application in science and practical life appears to be endless. Diamonds are successfully tested by them. "Fake" mummies have been revealed by them. The French Government uses them to inspect articles believed to contain smuggled goods. A Prussian professor, while experimenting with them, professes to have discovered a new kind of ray which he calls "critic rays," by means of which it can be infallibly determined whether or not a person is dead. Prof. Ebert of Halle is convinced that X rays will in future light our homes, and that, too, without heat and at almost no expense. A single-horse power would suffice to feed 46,000,000 lamps of sixteen-candle power each, according to his calculations! In this view he is sustained by the physicist Lodge, who asserts that if man can succeed in converting mechanical energy into light only (no heat), a single man turning the crank of a suitable machine would suffice to keep the whole lighting apparatus of a town going. Prof. Ebert's lamp consists only of a mica mantle painted with sulphuric acid. When cathode rays impinge on this mantle it gives off an intensely greenish-white light, and the thermal rays which in other cases absorb so much electrical energy are absent—that is, converted apparently into light. Evidently very important results may be ex-

pected from Roentgen's epoch-making discovery as soon as the scientists perfect their experiments.

Every Want Provided For.

This new New York Public Library (the consolidation of the Astor, Lenox and Tilden foundations) is to be erected on the site of the old reservoir at Forty-second Street and Fifth Avenue, with the main entrance on the Avenue. The Legislature appropriated \$2,500,000 to clear the site and erect the structure. Dr. John S. Billings, the librarian, is planning a building 225 by 350 feet in dimensions, with open courts in the centre. The "stack room" will be on the first floor, and will provide for 1,250,000 volumes, with arrangements for enlargement to the capacity of 3,000,000 volumes. On this floor there will also be a children's department, a periodical room, a lecture room with six hundred seats, and a newspaper reading-room, with reference books and chairs for eight hundred persons. Access to the upper floors will be afforded by two elevators as well as stairs. These will contain special libraries, rare books and manuscripts, a reading-room, special study rooms, a photographic room, a music room, a Bible room, a map room, a picture gallery, a women's room for visitors, and a telephone room. The basement will be devoted to library machinery, the heating and ventilating plants, the printing plant and bindery. Last, but not least, among the conveniences, lunch rooms will be established on the Fifth Avenue side.

Concerning Road-making.

From an elaborate paper sent out by the Department of Agriculture on the "Forces which Operate to Destroy Roads," we learn that the wear and tear of a road bed is not caused by the abrasion of travel alone; that frost, water in gullies, winds, falling rain, the disrupting effect of roots, and organic acids and gases, play a very considerable part in attacking and destroying the surface; while the shrinkage of the subgrade, particularly when it is clay, is a frequent cause of disruption. Clay, unlike silicious sands and gravel, shrinks one-fifth of its bulk in excessively dry weather and increases to a corresponding degree when wet. It is a mistake to use quartz alone as a road stone; quartz is the hardest of common minerals, but is also very brittle; its dust does not cement. Limestones and slates are too soft; they pulverize and wash away. Rocks containing mineral feldspar are not desirable; they dissolve into sand. Traps or dike stones (dabas and diorites) are preferable to most others; they resist abrasion, their dust cements, and they cannot be attacked by organic or inorganic acids.

The Tariff Bill in the Senate.

It is practically completed. A final vote is expected some time this week. The internal revenue paragraphs are yet to be considered, including the proposed new tax on stock sales and issues—an amendment which was introduced to provide for an apprehended shortage of revenue. The Senate has abandoned the additional tax on beer and the 10 per cent. duty on tea; also the increased rates on manufactured snuff and tobacco. To make up for these the Senate will be asked to impose a charge of two cents a share on every transfer of stocks and bonds, and of five cents on each new share of stock or bond valued at \$100 or under, which may be floated on the market. State bonds, bonds given to secure mortgages, and the stock of mutual benefit building associations, are to be exempt. The estimated return from this stamp tax is put at \$7,000,000. The Senate retains the Hawaiian reciprocity agreement. A duty of 20 per cent. has been imposed on hides. The retaliatory and reciprocity sections of the bill were both adopted. The latter permits the President to enter into agreements with foreign countries reducing tariff rates in return for reciprocal concessions, the maximum re-

duction being fixed at 20 per cent. The former provides for an additional duty on goods from foreign countries on which export bounties are paid. The Senate has gone back to the House provision on "wearing apparel," restricting the amount to be admitted free of duty to \$100 for each person.

The Storm Centre in Berlin.

The conflict between Emperor William and his legislature is rapidly approaching a crisis. His cabinet is being reorganized apparently with that end in view. For example, a general of the army has been selected for the unilitary duty of Postmaster-General. Other new appointees to the cabinet have had, noticeably, no experience in parliamentary procedure, and will therefore be quite ready to support their imperial master in antagonizing the Reichstag. Issue has already been joined on the matter of the enlargement of the navy. Both the people and the Parliament are opposed to the heavy expenditures for that purpose proposed by the Emperor. Disregarding their wishes, the Emperor has ordered the ships to be built; and the real tug of war will come when the Reichstag is called upon to vote an appropriation which that body disapproved when the matter came before it. Teutonic patience is proverbial, but it has its limit. Personal opposition to the Emperor, fostered by hundreds of unwise sayings and defiant acts, will flame out ere long. No throne in Europe is so unstable today as is the German Kaiser's.

The Butterine War.

Butterine, which is being fought so bitterly by the National Dairy Union, is a product made from beef fat, cottonseed oil and neutral lard. It is practically the same thing as oleomargarine, and was first produced in Paris in 1870 during the siege of that city in the Franco-Prussian war. Western butchers and stockyard men are its principal manufacturers here. Armour & Co. turn out nearly 10,000,000 pounds of it yearly. Its wholesale price is about 11 cents a pound, and so long as it is uncolored and labeled by its right name there is no objection to its sale, for it is not unwholesome. By coloring it so as to counterfeit butter, the dealers not only increase their profit, but seriously injure the sale of the genuine article. In several States its manufacture is prohibited. Illinois has recently outlawed it by its anti-coloring enactment, which will drive the Chicago factories to Indiana. In New York it cannot be manufactured, but may be sold if honestly marked and uncolored. There is a national tax of two cents a pound on butterine. Large quantities are exported to the West Indies and South America.

The Disturbances in India.

The immediate cause of the outrages in the Bombay presidency, including the assassination of Lieut. Ayerst and Commissioner Rand, and of the outbreak of anti-English feeling in the native newspapers, both in Bengal and Bombay, has been traced to the brutal energy with which the local authorities tried to stamp out the bubonic plague, interfering unnecessarily with the social relations, customs and traditions of the natives. At Chitpur the demolition of a mud hut, a so-called mosque, built on land seized by Mahometans, and demolished because they refused to pay rent for the same, started the outbreak, which soon became a bloody riot. Europeans have since been stoned at Chitpur, and it is not safe for them to go about the streets in certain parts of Calcutta. The disaffection is kept up by the activity and accusations of malicious agitators, who would only be too glad to re-enact the scenes of 1857. There are 75,000 white troops in India, and these would be sufficient to suppress any local uprising against British rule. Should a general revolt break out, and especially if the Mahometans are incited by agents sent by the Sultan, the crisis would be a serious one.

JESUS CREATOR.

Mrs. Merrill E. Gates.

Lord of life, how breaks Thy glory
Out of star and flower and clod!
Sun and atom tell one story, —
Christ, the Maker, Christ is God!

Burnished leaf, translucent shadow,
Charmed waters laid in sleep,
Azure skies and soft green meadow,
Chant this chorus lowly deep.

Sovereign seas and sunsets golden,
Silver bars of farthest space,
Crystal spars and seacoast olden,
Song of bird and cloud-flight's grace, —

Soul-smile laughing out of childhood,
Sweet serenity of age,
Lulling brooks or cloistered wildwood, —
Runs one record on each page, —

"Life in Him," the World-Book preaches,
Thine all color, motion, light,
Radiant form or texture teaches
Thy great tenderness or might!

'Tis from Thee, O Christ, creation
Streams as from a fountain free!
Of Thy Godhead revelation,
Image beautiful of Thee!

Amherst, Mass.

THE PASTORAL TERM.

Rev. James Mudg, D. D.

IT may be still somewhat soon to draw very definite or positive conclusions as to the real results upon the pastoral term of the extension of the time limit from three to five years, and some of the results cannot be put into figures. Nevertheless, since eight years have now passed, it is about time to be getting at some facts and obtaining some answer to the inquiries that may most naturally be raised. We have not yet seen any statistics bearing on the points in question. Opinions have been freely expressed and fancies indulged, but these can have little weight unless borne out by cool, unbiased investigation. It was freely prophesied when the change was made that one-year pastorates would be increased, and very recently in these columns it has been said that "more frequent moves are the result of the extension of time." We have never been disposed to credit such statements, nor shall we until they can be backed up by unquestionable figures. Our belief is that the change has worked on the whole pretty well; that the result has been, as was expected, a lengthening of the average pastoral term; and that the moves have been not more, but less, frequent.

We have made no extensive calculations, nor can we say how the matter has worked in the Conferences generally; but we have examined the subject somewhat so far as the New England Conference is concerned, and we think that the readers of the HERALD will be glad to see the results. We have looked up the duration of the pastoral terms that were closed in each of the four past years, and also in the corresponding years of the previous decade when the three years' limit was in vogue. We have ruled out, for obvious reasons, the supplies, also the terms that were closed by death or superannuation, counting only those charges served by Conference members or probationers who were removed to another charge, considering that this would give the fairest test of the working of the plan. The result may be seen from the following tables: —

	1-year.	2-year.	3-year.	Total.
1894	19	10	36	74
1895	30	20	35	78
1896	17	34	42	73
1897	10	31	47	74

An examination of this table will show that the average length of the pastorates terminating in 1894 was 2.23 years; in 1895 it was 2.30 years, precisely the same for 1896, and 2.44 for 1897, thus giving an average for the whole four years of 2.37, or two years and a quarter; the average number of pastorates coming to a close being 74 annually.

Turning to the present decade, under the five years' rule, we have the following: —

	1-year.	2-year.	3-year.	4-year.	5-year.	Total.
1894	11	30	32	8	8	89
1895	13	32	37	7	4	93
1896	6	34	31	3	30	81
1897	7	16	21	5	7	56

The average pastoral term in 1894 was 2.70, in 1895 it was 2.45, in 1896 it was 2.06, and in 1897 it was 2.77 — giving an average for the quadrennium of 2.77, or two years and three-quarters, with an average of 61 pastorates yearly. Since there are at present 12 pastors on their fifth year, 28 on their fourth, 36 on their third, 55 on their second, and 62 on their first, it is morally certain that the average length of the pas-

torates closing next year will be at least three years and probably somewhat above, as in 1896. That this will occur with increasing frequency, is also fairly sure. In a word, the pastoral term has already been lengthened, on the average, fully six months, and tends to still further increase.

It will be noticed, also, that the number of one-year pastorates has decidedly decreased, coming down from 66 to 41. The percentage of pastorates of different lengths during these eight years is somewhat interesting: —

	1-year.	2-year.	3-year.	Total.
1894	34	30	49	100
1895	39	27	47	100
1896	33	19	48	100
1897	14	38	48	100
Average	33%	31%	43	100

	1-year.	2-year.	3-year.	4-year.	5-year.
1894	16	30	34	9	11
1895	30	31	30	13	7
1896	10	39	34	19%	13%
1897	13	31	38	9	13
Average	17	36%	33%	11%	11%

In the former decade 47 per cent. of the pastorates were concluded in the first and second years; in the latter decade 43½ per cent. It would seem that the pressure for a change at the end of the second year has somewhat increased, as might perhaps be expected now that the third year does not necessarily bring a severance of relations. But the one-year removes are fewer, and so is the total of one and two years taken together.

If an explanation is sought for the decrease in the number of pastorates, it will be found in two directions: On the one hand, the individual pastorates are longer; on the other hand, the number of charges supplied by local preachers has considerably increased. In 1884 there were 232 charges, 262 members of Conference including those on trial, and 35 charges were supplied. In 1897 there were 290 members of Conference and 259 charges, 58 of which were supplied. In the former year 84 per cent. of the charges were filled by the appointment of the Bishop, in the latter year 77 per cent.

We refrain from further reflection on these suggestive figures, simply furnishing them as facts which can be put in evidence over against mere random guesses and suppositions. Whether the experience of other Conferences has been altogether the same as that here, we have no means of knowing, but should be very glad to be informed.

Lowell, Mass.

ST. PAUL'S DEVOTION TO CHRIST.

Rev. John Watson, D. D.

("Jan. MacLaren.")

CHRISTIANITY is distinguished from every other religion by the relation between the Christian and Christ, and the supreme illustration of this beautiful devotion is St. Paul. It is a historical fact that he was once the most convinced and most determined foe of the new faith — the noblest of inquisitors. It is also a historical fact that he became the most self-sacrificing and triumphant missionary of the faith, who rested not till he had planted the cross on the seven hills; but it is only his epistles which can show the hold which Christ had taken of St. Paul — the utter surrender of the once unbeliever to his Lord. From the first letter to the last the theme is Christ, so that everything else is a commentary on this name — from which he starts, to which he returns, by which he argues, through which he appeals, upon which he is ever lighting, unto which he is ever rising, which he defends, which he caresses, which he hides in his heart. In one brief hour his whole former world seems to have vanished like a dream, and a new world to have come into existence, whose centre was Christ. As of one man it may be said, for him to live is art; of another, letters; of a third, commerce — so it might have been said of Saul of Tarsus, for him to live was Judaism; and then he said, at last, for himself, "For me to live is Christ."

1. St. Paul's devotion was, first of all, intellectual, and had Christ not commanded the respect of the Apostle's reason, then not only would the church have lost the epistles, but Christ would never have held the Apostle. It is not to be supposed for one moment that what such a man as St. Paul demanded in the Messiah was simply some one to save his soul. He did not pretend to be indifferent to deliverance from sin, or perfection in holiness; but he looked beyond himself, and was concerned about the world, of which he was a part. How did this world come into being? What of the race to which he belonged? Was there any fixed end to which creation moved? Was there any mind in things at all — any love, any hope? No one can be religious without asking such questions; none ought to be satisfied with a Saviour who does not answer them. It was because Christ by His coming, His life, His death, His resurrection — most of all by His person — threw a flood of light on this pressing problem, that St. Paul rested his eager, subtle, questioning mind on Him. Christ, as we can see in his letters, was the key of the universe to St. Paul — the standard of thought by which he solved all riddles,

tried all difficulties, lifted all veils. The irresistible purposes of God were all formed, carried out, and completed in Christ. The human race stood, in idea, complete in Christ. The lower creation was embraced in the same Christ. The crown of all men and things was Christ, for whom they existed, to whom they tended. With Christ before him, history and humanity became intelligible to this thinker; and so Christ became the principle by which St. Paul argued, speculated, explained, and was assured.

2. St. Paul's devotion was also ethical, for Christ had given rest to his conscience. No man could ever have had a more sensitive or delicate moral nature than the Apostle of the Gentiles. No man could ever have suffered more under Pharisaism. On the one hand he would realize beyond other men the searching and imperious requirements of the divine law; and, on the other, few men lived who had a keener sense of his own imperfection. As the spiritual was everything to him, the life of St. Paul must have been an unceasing torture till he met Christ. He was a debtor who could never pay, he was a sinner who could never be justified, yet his was the very soul which longed for righteousness and freedom. He obtained that for which he had longed, of which he had despaired, in Christ. When his eyes were cleansed from national prejudice and theological blindness, St. Paul saw in this Jesus of Nazareth a man of his own flesh and blood, who had lived with God as a son with a father in obedience and peace, and he came to understand that he could share this ideal life. By an act of faith he passed out of his legal bondage into the liberty of the sons of God. He ceased from his dreary life of rules and rites, and began the life of the Spirit. His attitude to Christ was not, therefore, one only of gratitude to a teacher who had led him out of a false conception of religion into one that was true, but of absorption in a Head from whom he derived spiritual life itself. In Christ he stood, in Christ he worked, in Christ he rejoiced. Free from his former slavery, he became the slave of Christ.

3. St. Paul's devotion was also personal, and a matter of the heart. He believed with all his strength that Christ had thought of him, separated him from other men, loved him. In St. Paul's experience were realized those visions of the Lord which saints of the intense order have desired, which certain are said to have enjoyed. Whether he had ever seen the Lord in former days is not known for certain, and does not matter, since the Apostle's thoughts did not go back to Galilee, but were lifted to the heavenly places. It was the spiritual Christ whom he imagined and adored, and what God had been to Israel this Christ became to him, and as Israel had treated God he dealt with Christ. Against this long-suffering and patient One he had rebelled, from Him he had wandered in the ways of his pride and vanity. It was Christ whom he had condemned to death in St. Stephen, and whose stoning he had approved. It was his Lord whom he had hunted and hated to prison. Ah! how the figure of the one Body and its members would affect his soul as he remembered in after days the persecution of those unoffending, trembling Christians! When he had felt a sudden compunction at his ignoble work, and desired to refuse it, it was Christ's hand already on his heart. While he was in his sins Christ had laid down His life for him; while he was a persecutor, and injurious, Christ was guiding his life to high issues. His conversion lit up his past with love, and consecrated his future to a unique friendship. Wherever St. Paul went now, he was the bond-slave of Christ, who "loved him, and gave Himself" for this Pharisee. Whatever he endured was welcome for Christ's sake. His labors were his offering to Christ; his stripes were Jesus' marks whereof he boasted. It was an honor to suffer for Christ; it was his life to be crucified with Christ; the cross of Christ was his glory. His desire was to pour out his life as a drink-offering; his hope was that one day Christ would give him the crown. Among all friendships the mystical bond between the saint and his Saviour is the most spiritual and effectual, and can be seen at its height in St. Paul; for St. John had seen the Master face to face, but this man only in ecstasy. One has to admit that it is rare, since to most persons, Christ is rather a divine Teacher or an official Saviour than a passionate Lover. One also fears that in modern days this relation to Christ, which touched with gentle beauty the "Temple" of George Herbert, and redeemed the occasional coarseness of Rutherford's letters, has given place to colder moods. It smokes one, and fills his heart with wistful regret, to read this ancient love correspondence, wherein one was the Son of God, and the other the Chief of Sinners. If there be romance anywhere, it ought to be in religion; and, if any religion be romantic, it is Christianity. The chief loss in the personal religion of our day is the cooling of this passion for Christ as a living Person, who is ever conscious of us, of whom the Christian is ever thinking; and our greatest gain would be the rekindling of this holy fire on the altar of our cold, cheerless hearts. — *Sunday School Times.*

— Rev. Dr. Joseph Parker, of London, in a semi-facetious address recently said: —

"I well remember my first sermon. I sprang up on a beam of timber — I could not help it! — and gave out that gentle text, 'It shall be more tolerable for Tyre and Sidon than for you.' The next time I preached, it was at a blacksmith's shop door. I stood up and announced the soothing verse, 'If I take my glittering sword, and my hand take hold of judgment, I will render vengeance on my adversaries.' So that you see I had my time of energy long ago, and that, perhaps, accounts for the fact that I am so gentle now."

ECHOES FROM THE OLD WORLD.

Mary E. Lunn.

MY *compagnon de voyage*, having been favored before leaving Boston with a gallery proof of Dr. Warren's Baccalaureate Address, a New Hampshire Methodist minister's wife and your correspondent had the intense pleasure of hearing it read by our "Missionary Friend," at the hour, by Boston time, when Dr. Warren was delivering it to a vastly larger but (dare we say it?) not more appreciative audience in Tremont Temple. Surely no grander theme could serve as an introduction to these fragmentary letters which are to be sent as time and circumstances allow during our journeyings.

We had on board beside Mrs. Warren, the pastor's wife above alluded to, Mr. Otis, Sunday-school superintendent of Saratoga St. Church, East Boston, with his wife, and Mr. and Mrs. Simpson, of St. Paul's Church, Lowell. As to our table, we were five English, three Scotch, two Canadians and two Americans. The first mentioned is the party of Rev. S. H. Hodge, a medical missionary of the Wesleyan Methodist Church, returning with his wife, also a missionary, and their little daughter, from their field in Hankow, China, accompanied by Miss Ethel Gough, also a medical missionary sent out by the Wesleyan Methodist Women's Auxiliary, and by Mrs. Hodge's brother who went out to accompany them home. Dr. Hodge and his wife know many of our missionaries and speak in glowing terms of Bishop Joyce, who was recently an honored guest at their house and whose visit was an inspiration to all who met him.

Reference to these missionaries reminds me that my fellow-traveler was charged before leaving home, and by a prominent member of the Woman's Foreign Missionary Society, of being the first representative of that Society to "see her native country by way of Canada." But notwithstanding this grave assertion, we have only words of commendation for the S. S. "Canada," Warren Line. Her equipment is complete, everything scrupulously clean, the service courteous and obliging, food excellent, and for speed she promises to equal most and exceed some of the perhaps more noted lines.

Varying somewhat the monotony of an ocean trip, we had morning Bible-class conducted by Father Field of the Society of St. John the Evangelist, Oxford, England, now working in the House of the Society of St. John, Boston, Mass. In the evening meetings were held in the second cabin, with temperance, and Memorial Day, and the like for themes.

Monday, June 7, was an eventful day to your travelers. In the morning we attended on board the steamer a service for Whitsunday, according to the ritual of the Church of England, with special thanksgiving for our safe and pleasant voyage. In the afternoon we landed at Liverpool, and, having passed through the Custom House with very little trouble under the kind management of an obliging agent of Thomas Cook & Son, we went immediately to Laurence's Temperance Hotel, where, after tea, we inquired our way to the nearest Wesleyan Chapel. The service began as usual at 6.30 P. M., and on entering the door of the chapel we were each handed a book, the title-page of which stated that it is "a collection of hymns for the use of the people called Methodists, by John Wesley." During the service five hymns, led by organ and choir, but sung by the congregation, formed a very impressive part of the worship. The hymns were all sung to the end, except one of ten verses, the last four of which were omitted. When the fervent opening prayer included a petition that the singing might be an acceptable part of the service, we could not help being impressed with the conviction that the prayer would be more likely to be answered than if it had referred to some of the singing of a modern American quartet choir. The sermon was an earnest, practical putting of the Gospel reasons for gladness, upon the text, "And he went on his way rejoicing."

The seventh annual convention of the British section of the Y. P. S. C. E. was held in Liverpool, and through the kindness of a delegate stopping at our hotel we secured tickets for the large and enthusiastic meetings held in other places at the same hour with the same program and almost equally prominent speakers. Rev. F. E. Clark, D. D., of Boston, was in attendance at the convention, and the delegates speak gratefully of the inspiration his presence gave.

June 8 we visited one of the Liverpool Deaconess Homes and were very cordially received. The two Homes are located in different parts of the city for wider usefulness, but are under one management, and that not of a board, but of a Christian lady whose generosity very nearly supports the entire work as well as that of the adjoining Gordon Hall which is the home of the Liverpool Y. W. C. A. The peculiarity of this branch of deaconess work is that here it is undenominational as to workers as well as to the work. Some of the deaconesses are members of the Church of England, while others belong to various Dissenting churches. Each of the Homes has a training school in it, and the object of both is rather to train workers for the foreign field by means of the combined theoretical and practical work, so that the family changes annually, as nearly all the members go out to various missions while others come to prepare for going later.

We arrived in London Wednesday afternoon, June 9, and Thursday made our first visit to the Wesleyan Mission Rooms, Book Room, Library, City Road Chapel and Midway Park. The

Deaconess Conference is to be held in the latter place next week, and we hope in our second letter to give at least a partial report of that important gathering and also a description of our more extended visit at the aforesaid places of such deep interest to Methodists everywhere.

The interesting old gentleman who has charge of the Wesleyan Library, when we referred to the fact that we were Methodists in Boston but would be called Wesleyans in England, said in quaint English, "I think it won't be long before we'll be Methodists the world over, only we rather cling to Wesley's name, do ye see?"

London, England.

REV. SILAS STEARNS CUMMINGS

Rev. William McDonald, D. D.

THIS venerable and honored servant of God and of the church is now in his 84th year, and his 58th in the active ministry of the Methodist Episcopal Church. For fifty-eight years he has answered to the roll-call of his Conference, as an effective man, without a single break. If any other minister, in or out of New England, can show a record of equal uninterrupted service, we should be pleased to know his name.

Mr. Cummings was born of Christian parents—John and Lucy Cummings—in the town of Green, Maine, May 23, 1814. He was the youngest of six children, all of whom, save himself, have passed away. He was the last born, and will be the last of the family to die. Only eighteen brief months had passed when the mother was with the angels and a motherless babe was left to the charities of a cold world. Five years later the godly father followed the sainted mother and Silas was left a double orphan. The family was then scattered and have never all met together since.

Mr. Cummings, then six years of age, went to reside with his grandparents and aunt until he was nine years old. He then went to the town of Parkman and stopped with his two brothers for one year. From this time until he was fourteen he made his home with Josiah Larrabee. He then returned to his native town and resided with his uncle and guardian, Deacon Lemuel Cummings, until he was twenty-one years of age. Like most Maine boys in those years, he served an apprenticeship at farming; but during that time he had picked up enough education to enable him to teach a small country school. As soon as he was of age he left Green and went to Saco, Me., where he entered one of the factories of the town, with the purpose of learning and following the business. But God had other and more important work for him. Soon after, in 1837, under the ministry of Rev. Ephraim Wiley, of Saco, he was converted. The vows of God now being upon him, he immediately left the factory for the Maine Wesleyan Seminary, Kent's Hill, to prepare for his life-work. In the fall of that year he was licensed to preach and at once began to call sinners to repentance.

In 1840, having labored under the presiding elder, Rev. J. B. Husted, the previous year, he, with twenty others, was admitted to the Maine Conference on probation. Of this company all save himself and Rev. Joseph Hawks, of Cambridge, Mass., have passed away.

I formed the acquaintance of Mr. Cummings during this year, being stationed in that section of Camden—then known by the classic name of "Goose River"—now called Rockport. Mr. Cummings, with Rev. Benj. Jones, an old warrior of early times, were traveling a circuit, including Montville, Searsmont, Lincolnville, and all other towns adjoining which they might be able to visit. I was alone at Goose River, tugging away, opposed by a denomination which disputed our right to occupy the ground in common with them, claiming to have pre-empted the territory for all coming time. They succeeded in turning us out of the school-house, but we fled to an unoccupied store building. We called to our assistance, in a protracted effort, Rev. Asbury Caldwell, of Rockland, that marvelous preacher; Rev. B. J. Ayer, of Union, that unprecedented exhorter; Rev. Charles Munger, of Camden, that clear, logical reasoner; and Rev. Silas S. Cummings, of Searsmont, the man mighty in prayer. Need I say that we conquered, and that a church was organized at Rockport which has remained unto this day? When we left, Mr. Cummings took up the work and carried it forward.

In 1841 Mr. Cummings and Rev. J. S. Pingree were appointed to Lincoln, thirty-six miles north of Oldtown. The circuit included Lincoln, Lee, Springfield, and as far into the forest as they could penetrate. The second day after their arrival Mr. Pingree was notified of his appointment to

Liberia, Africa, and was requested to report immediately for duty. Mr. Cummings says: "That night we lodged together, but not to sleep. There was no sleeping in that house that night. Mr. Pingree kept



Rev. S. S. Cummings.

up almost a constant shout of 'glory' and 'hallelujah' till nearly daybreak." (I wonder if Mr. Pingree, who is still living, remembers that night at Lincoln.) The next day Mr. Pingree departed, and Mr. Cummings was left alone on the big circuit; but with the aid of a local preacher he did the work, and did it well.

In 1842 he was united in marriage with Miss Mary A. Cram, of Montville, Maine. In 1853 his beloved Mary left him for the better land, and in 1855 he was again married, to Miss Elizabeth A. Hodgson, of Biddeford, Me.

After serving the Maine Conference for fourteen years, traveling hard circuits on small pay, he was transferred to the New Hampshire Conference. Here he remained three years when, by invitation of Rev. C. H. Titus, presiding elder, he removed to the Providence (now New England Southern) Conference, of which he has been an honored member for thirty years.

In the Army.

When the Rebellion broke out, Mr. Cummings was anxious to do all he could for the cause of freedom and the North, and waited patiently for an opening. In 1863 a vacancy occurred in the chaplaincy of the 4th Rhode Island Regiment. He applied for the position and received a commission from Gov. Sprague, and immediately joined the regiment at Falmouth, Va. He was cordially received by officers and men and entered most heartily into the work assigned him—caring for the sick, directing the dying to Jesus, burying the dead, comforting by letters the friends at home whose hearts were bleeding for the wounded and the dead, and preaching whenever and wherever opportunity offered. He commended himself to officers and men as one who sought unselfishly their personal comfort and present salvation. In the midst of his labors he was attacked with fever, and after lying sick in camp for a week he obtained leave of absence for fifteen days and returned home to recruit his health. He rejoined his regiment on time, but in the following October he was prostrated with fever and ague. After three weeks of severe suffering, being informed by the surgeon that he could do no more for him and being advised by him to go North, he reluctantly sent in his resignation, which was accepted, and he retired from the service.

Regaining his health in some good degree, and being able to speak in public, he offered his services to the Christian Commission. They were accepted and he reported for duty at Washington and was ordered to Camp Stoneman, where he found 450 sick and wounded cavalrymen. For these he labored by day and by night, holding as many as fourteen services on a single Sabbath. He

remained here for six weeks, preaching every evening and visiting and comforting the sick and dying through the day. Near the close of the war he served another term in the Christian Commission at Alexandria, Va. In all he was a chaplain for nine months, ten weeks in the Christian Commission, and six weeks camp chaplain at Portsmouth Grove, R. I.

Home for Little Wanderers.

For twenty-nine years past Mr. Cummings has been connected, as missionary agent, with the Home for Little Wanderers, Boston, receiving an annual Conference appointment to this post. This has been, without doubt, the best work of his life. He entered upon it in 1868, and since that time has traveled through all parts of New England, presenting the claims of these unfortunate, helpless ones in the churches of all denominations, taking with him some of the sweet singers from among the rescued ones. Their simple melodies, accompanied by his earnest, loving appeals, have won all hearts to the support of this most worthy charity. These children will ever remember Mr. Cummings for his tender, loving, fatherly interest in their behalf. During his connection with the Home the superintendency has been changed, but he remains, it would seem, a fixture for life. He has made twenty-six journeys into the Western States to procure homes for the children and to visit them and see how they were cared for. He has always labored in perfect harmony with the superintendents and officers of the institution. Many of these rescued children will rise up to bless him in "the land beyond the river." They will remember with everlasting gratitude the man who aided in rescuing them from a life worse than orphaned and in placing them where life became a blessing and where they learned that there was a life eternal through faith in Christ for them.

Mr. Cummings has been blessed with five sons. Three are now living to comfort him, and two are not, for God hath taken them. One is a practicing physician in Middleboro, Mass.; one is general ticket and passenger agent on the Central Vermont Railroad, at St. Albans, Vt.; and one is in business in California. Mrs. Cummings has ever been a helpmate to her husband. She has cheerfully stood by the staff while he has prosecuted his work for God and humanity. The children have been reared by a careful hand, and the fruit of her motherly toil is seen in their lives.

Mr. Cummings resides in his quiet home in Somerville, Mass., which he has, by great economy, been able to provide for himself and family. Though in his 84th year, he seems like a man of sixty-five, moving about with a light step and a cheerful heart. The sunset of life with him seems to be clear and brilliant, foreshadowing—

"Sweet fields beyond the swelling flood,
All dressed in living green."

He was born in Green, a prophecy of what he is now happily enjoying—a green old age. His leaf does not wither, and God has greatly prospered him. Though he has not accumulated much gold here, he is looking forward to a land of plenty, where gold is so abundant they make paving stones of it. And, better still, he will doubtless hear from many a ransom'd wail, "I was hungry and you gave me meat; I was an outcast and you took me in; I was naked and you clothed me; I was sick and

you visited me; I was a wanderer from Jesus and you pointed me to the Cross." What can Jesus say other than, "Well done, good and faithful servant, enter into My joy and sit down on My throne!" And, O my God, may I be there!

Our portrait shows Mr. Cummings as he has appeared for thirty years, all ready for a move, with hat on, coat on his arm, and grip in hand—an old-time traveling preacher, ready to preach and ready to die.

West Somerville, Mass.

Clarke on the Witness of the Spirit.

D R. B. CUSHING, while re-reading the Life of Dr. Adam Clarke, was specially impressed with the following paragraph on the witness of the Spirit:—

"I should never have looked for the 'witness of the Spirit' had I not found numerous Scriptures which positively assert it, or hold it out by necessary induction; and had I not found that truly godly persons of every sect possessed the blessing, the common birthright of the sons and daughters of God. Among deeply religious people I found this blessing. All exulted in this grace. It was never considered as a privilege for peculiarly favored souls, but known from Scripture and experience to be the common lot of the people of God. All truly religious people had it, whether their natural dispositions were sanguine, melancholy or mixed. I met with it everywhere, among simple and illiterate as well as those highly cultivated. During forty years of my ministry I might say with strictest truth I have met with forty thousand who had a clear conviction that 'God for Christ's sake had forgiven their sins,' the Spirit bearing witness with their spirits that they were sons and daughters of God." The number need not surprise one, as every Methodist preacher examines thoroughly every member of his society concerning the work of God on their souls every three months. This single point of their spiritual economy helps them to know the operation of the Divine Spirit in enlightening, convincing, converting, justifying, sanctifying and building up the souls of men, which no other system affords, and no other ministers in the same degree possess."

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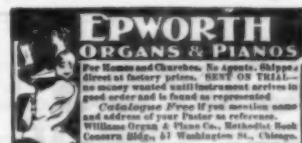
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NATIONAL MUSIC TEACHERS' CONVENTION.

Louisa F. Parkhurst.

THE nineteenth annual convention of the Music Teachers' National Association was held in New York city, June 24 to 28 inclusive. Among the founders of this organization, in 1876, was Dr. Eben Tourjee of the New England Conservatory. The president, Mr. Herbert Wilbur Greene, who is a vocal teacher in New York, said, in his opening address, that, according to the prophecy of a friend upon his election to this office one year ago at Denver, "the Association was ready for a magnificent funeral." The fact that 1,500 members were assembled at the first meeting this year shows that the musicians appreciated the fine program which had been prepared.

The Grand Central Palace in which the convention was held was admirably adapted for the purpose. In addition to an auditorium as large as Boston's Music Hall, there are three other large concert rooms. With these conveniences several vocal and instrumental concerts, conferences and discussions were carried on at the same hours, and the only regret with the attendant was that one could be in only one place at a time.

For those interested in piano there were recitals by William H. Sherwood, Edward Saxter Perry, the blind pianist of Boston, Mr. Leopold Godowsky, William Barber, Paul Tidden of Brooklyn, Miss Florence Terrell, and a recital by Miss Florence Traub and Mr. Albert Burge-mester of the Virgil Clavier School. Mr. Sherwood's recital created unusual enthusiasm and the audience insisted on repeated encores. Mr. Albert Ross Parsons, author of the "Synthetic Method for the Piano," gave a lecture recital on "The Basis of a Musical Touch in Pianoforte Playing." Following this was a lecture on the "Synthetic Method" by Miss Kate S. Chittenden, illustrated by the playing of some little children. Madame Papin gave a lecture recital on the "Janko Keyboard." This keyboard seems to be made of three banks of keys, the scales running over the same so as to adjust playing to the different length of the fingers. It has been in use a number of years, but has never been popularized because the piano manufacturers do not possess the right to manufacture it.

To those studying voice culture there was an equally attractive list of artists. Among the most distinguished were Mrs. Richard Blackmore of Boston, Miss Etta Wright, Mrs. Gerrit Smith, and Mr. Hobart Smoock.

Conferences were held on "Public School Music" and "Popular Sight Singing," "Music in the College and University," "Methods and Results in Music Schools," "Musical Journalism," and "Musical Co-operation and Protection." Such representative men as Prof. Geo. Coleman Gow of Vassar, Henry Holden Huss of New York, and Louis C. Elson of Boston, took part in these conferences.

For the first time in the history of the Association a Woman's Department was organized, with Mrs. Theodore Sutor as president. Each afternoon a varied program was given. Essays were read on such subjects as "The Value of Womanhood in the World's Work," "Women in Musical Literature," and "The Woman's Club as a Factor in General Musical Culture." All of the selections for piano or voice which were used were written by women and were of a high order.

In one of the side rooms was a Musical Trade's Exposition, consisting of musical instruments and publishers' supplies.

Through the week organ recitals were given in nearly all the large churches, and on Sunday special music was rendered by the members of the convention.

The two great events of the convention were the giving of Harry Rowe Shelley's Symphony, conducted by himself, and the oratorio of "Elijah" with full chorus, orchestra and organ.

All in all, it was a remarkable convention and reflects great credit upon the officers in charge.

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for at the last meeting in Denver only 62 members were present—one more than when it was first organized in 1876. The ordinary music teacher's life is largely that of a closely prescribed routine, and hence such a convention as this greatly broadens the horizon of those who are privileged to enjoy it, and sends them back to their work with the purity of aim and the high purposes which should always be associated with the study of music.

Among those present at the convention from Boston were Mr. and Mrs. John Orth, and Mrs. Nellie Brown Mitchell.

24 South Ninth St., Roseville, N. J.

A MINISTERIAL FAMILY.

A MORE unsuspecting couple never cheered the heart of a reporter than the victims of this sketch. From a wealth of reminiscences covering nearly sixty years in the ministry, we cull a few incidents.

Rev. William J. Wilson was born in Union, Maine, April 29, 1818. At the age of twenty-four he was licensed to preach, and in 1848 with a class of thirteen joined the Maine Conference. So far as known, he is the only one of the class now living. When the Conference was divided, he became a charter member of the East Maine Conference. His father and grandfather were local preachers; his only brother, Rev. Otis E. Wilson, was a beloved member of the East Maine Conference for twenty-two years; and a cousin, Rev. W. L. Brown, is at present an efficient member. With ministerial ancestry it is not strange that he found his wife in a Methodist parsonage.

Sedella A. Follett had made her home since childhood with her sister, the wife of Rev. David P. Thompson of sainted memory. So when, fifty years ago, she stepped from one ministerial home to another, she was warned that having known all the vicissitudes of the itinerancy, no long "moves" through Maine wildernesses could ever excite the sympathy of her friends. Nor did she ask any, for she entered into the work with an ardor which nothing but failing health could quench; never sparing herself, always exalting her position, so that even today she declares that if her life were to be lived over again she would certainly marry a Methodist minister! It may be owing to this cheerful view that both her daughters are the wives of ministers—Rev. H. W. Brown and Rev. C. H. Smith of the New England Southern Conference. She confesses that her greatest hardship has been to leave dear friends and go among strangers, her greatest comfort in being a co-laborer in building up the church, and in the possession of so many friends wherever she has lived. Beside the daughters above mentioned, two others are waiting "beyond the river."

In the family connection of Mr. and Mrs. Wilson there are, or have been, twelve ministers or local preachers; and as there are three grandsons, the family trait may be perpetuated!

A glimpse of Mr. Wilson's early struggles and victories may be given in his own words:—

"My work at Belfast is one of the most interesting to me. After four weeks of revival effort with but little success, a few earnest friends gathered in the parsonage to spend the whole night in prayer. Just as the first beams of the rising sun appeared, the light of victory flooded our waiting souls, and we were sure that we had prevailed with God. That very night sinners were at the altar, and for weeks the tide of salvation rolled on.

"Every church in the city gathered from that harvest, but enough remained to overflow our house of worship, and it was soon decided to build a new church. That meant the tug of war. All went well until enemies tried to instill a spirit of distrust among our workmen, and a strike was threatened. It was reported that the whole enterprise was about to fail, and the brick walls, nearly raised, would be left as a monument to the failure of Methodism. With my subscription list I canvassed the city to collect enough to pay the workmen in full on Saturday night. At four o'clock that afternoon, in spite of the most strenuous efforts, I lacked one hundred dollars. A man stopped me on the street and gave twenty-five dollars, but I felt that if I lacked a dollar the scale would tip against me.

"I stood in my door and watched the men on the building, while my soul cried out, 'O Lord, must this work stop for the want of a few dollars? What shall I do?' Something said, 'Go to the post-office.' I dashed the tears from my face and hurried down the street. In my box was a letter from Boston. I opened it with trembling hands, and lo! it was from Jacob Sleeper and contained a check for one hundred dollars. Saved! I looked again to make sure that I was not dreaming, then I shouted, 'Glory to God!'

"The bank was closed, but I got the check cashed and went to the church. People had gathered to see 'that great Babel fall,' and the workmen were ready to leave without warning. One man said, 'Mr. Wilson, I'll work as long as you wish and not mention wages till the church is done.' 'Thank you, my man,' said I, 'you shall lay the last brick!'

"Great surprise was manifested when I paid every bill, and the men, promising to make no further trouble, were glad to continue the work. As they were dispersing I took the twenty-five dollars which I had had cashed in small bills, and suddenly wound them through my fingers so that they presented a striking appearance. Immediately a loud-spoken Irishman exclaimed: 'Be jabers! an' look at his fist! Sure an' he could pay us all over again an' have some left!'

"From that day we had all the credit we

needed. The work was accomplished, and the church still stands, to me a monument of that day when the hand of the Lord turned the tide of battle."

"What did you do for prohibition in Maine?" was the next question.

"I organized many temperance societies in which hundreds signed the pledge. In Ellsworth this work, with Sunday night temperance lectures, nearly cost my life. The whiskey element had often threatened me, and one stormy Sunday afternoon they laid a plan to capture me. Believing that the storm would keep most of the temperance people at home, they arranged that liquor men should go to the church early, take seats near the altar and under the lamps, and, at a given signal, the lights should be extinguished. They would then seize me, take me to the wharf, adorn me with a coat of tar and feathers, and perhaps take my life. All were pledged to secrecy, but one man drank too freely and the secret was told. Providentially the temperance people heard it in time to rally their forces.

"Wading through the blinding storm, I was surprised to see the church packed. A friend at the door said, 'Don't you flinch, we'll stand by you.' I stood in the altar and the Lord helped me as almost never before. I learned afterward that there were eighteen rum-sellers there with their friends, but they saw that their plan had been discovered. They certainly heard the truth for once in their lives, and if they perished in their sins, they did not go unwarned. I was guarded by my friends not only that night, but for a long time afterward."

Perhaps more than anything else Mr. Wilson has been a successful revivalist, large numbers having been saved by his ministry. On the camp-ground his sermons have been especially effective, and some never-to-be-forgotten occasions are still recounted by old friends.

A change of climate being necessary for his wife's health, Mr. Wilson went West in '65, joining the West Wisconsin Conference. After three years he was transferred to the Wisconsin Conference, of which he is still a member in the superannuated relation. For four years he was a missionary in western Nebraska. He organized many new circuits on the frontier, riding from point to point over the desolate prairies, sometimes in danger of attack from the Sioux, who were then on the war-path. A buffalo hunt was an episode that proved him able to bring a buffalo to his knees, as well as a sinner. That being in the grasshopper years, the settlers endured many privations. Mrs. Wilson proved her ability to live on pioneer fare, and shared many of the long prairie rides; but being partially restored, they returned to Wisconsin. Later it again seemed necessary to change climate. Mr. Wilson took a superannuated relation, and for several years served as a supply in the Dakota Conference. His presiding elder wrote of him: "Father Wilson, one of the rustling 'boys' of the district, is doing excellent work. He wants to die with his armor on, and though over seventy, is an example of self-denying activity in the Master's service that would put some of our younger preachers to the blush."

But the always beloved "East Maine" beckoned, and great was their joy to visit those haunts again and meet so many faithful friends

of other days. At the ever-beautiful Northport Camp-ground (which he helped to dedicate years ago) Mr. Wilson has been laboring for a year with untiring zeal. He says: "The converts I have gained here, in the closing days of my ministry, are the sweetest of all my successes."

Now, so near the old battle-ground, Belfast, Mr. and Mrs. Wilson will, on July 10, celebrate their golden wedding. One of the rare and beautiful things in life has been the welcome and the affectionate remembrance that they have met since returning to their native State. Lives filled with earnest, noble endeavor bring great rewards on earth, and in heaven that eternal weight of glory—the Master's "Well done."

FIFTY GOLDEN YEARS.

1847—1897.

Dedicated to Rev. and Mrs. William J. Wilson.

Lanta Wilson Smith.

Turn backward the pages of fifty years. To memory how vivid the scene appears! Two lives are united with hand and heart, "For better or worse till death us do part." Then swiftly the changes of life sweep on Till half a century's space is gone. Though burdened sometimes by life's toils and fears, Yet still they are beautiful, golden years.

How beautiful, only God's angel knows; How golden, the record of heaven shows. For bravely the mission of life to meet These toilers went forth with glad, willing feet.

With courage and faith most true and strong To battle a lifetime with sin and wrong. Each God-given victory the world reverts; Ah, yet they are beautiful, golden years.

Look backward today o'er life's winding road, Its shifting scenes and oft-changing abode. By ocean and mountain, on hill and plain, Are homes that fond memory may see again, Where still to their coming glad greetings wait.

And words of endearment, not sent too late. While undying friendship the past endears— They surely are beautiful, golden years.

No life is so sheltered that Sorrow's hand Ne'er severs the ties of its cherished band. So out of the circle that love enshrined Some precious ones slipped from the arms entwined—

From turmoil and danger to God's sweet rest; But faith rose triumphant—God's will is best. Though Sorrow her sacred marble rears, Still, still they are beautiful, golden years.

Why measure the journey by fifty years? The past but a fragment of time appears. Look backward no longer, but here today Rejoice in the guardians that cheer your way. God grant that the sunset may pave with gold The path to the city that never grows old. There crowns of rejoicing replace all tears, When fadeless shall dawn heaven's golden years.

Phenix, R. I.

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TEACHERS AT MONTREAL.

The American Institute of Instruction will be in session at Montreal during the early part of July, and the arrangements which have been made include quite an extensive tour through the White Mountains. A special train will leave Boston on Thursday, July 5, at 9 A. M., via the Boston & Maine Railroad for Montreal running via Intervale Junction, Fabyans and Newport to accommodate tourists from Boston and vicinity, while tickets via nearly every route imaginable to Montreal from many New England points are to be had at the Boston & Maine ticket offices where circulars regarding rates and routes to the Convention can also be obtained.

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The Conferences.

New England Conference.

South District.

Wintthrop St. Church, Roxbury. — Union services with the Highland Church for the month of July and August were inaugurated at Wintthrop St. last Sunday, Rev. Dr. E. M. Taylor, pastor, preaching. During August the services will be held at the Highland Church, Rev. George H. Perkins, pastor, officiating. Twenty-four united with the church from probation and nine by letter. The union communion service was deeply impressive. In the evening Dr. Taylor preached, from Lev. 25: 10, a strong sermon appropriate to the day.

Worcester. — The hot season is producing the accustomed heat, and our people are departing for the shore and mountains as fast as circumstances will permit. Still, it is the summer home of many Methodists. Vacation, along with the bicycle craze, makes sad inroads upon the usual Sunday services. By the way, Mr. Editor, with your many synopses, why don't you have an exhibit of opinions as to the position of the wheel in relation to Sunday observance?

Grace. — The church edifice is to have a thorough renovation, and then, perhaps, we will talk about celebrating the quarter-centennial of the dedication of the structure. On the 19th of June Mr. and Mrs. E. W. Coffin observed their silver wedding with a glad greeting from a host of friends. It was noteworthy that the parents of Mr. Coffin were present. They observed their golden anniversary two years ago.

Personal. — That tireless worker, Rev. Alonso Sanderson, is still maintaining his labors in Leicester, Lakeview, the Boulevard and Taunton. It is possible he may take on a few more places, just to account for the odd moments. He seems to take no vacation, but is always in the field and always has an eye to business. A regiment of such soldiers would conquer the world.

Webster Square. — Rev. L. W. Adams recently addressed the Knights of Malta on their anniversary. Mr. Adams has a way of making such events interesting and profitable.

Trinity. — The annual gathering of infants has been held, and the little ones were just as pretty as ever. Then, too, the Sunday school picnic has gladdened the souls of the children, and now there is no great diversion to look forward to, so far as the church is concerned, till Christmas.

Picnics. — I might state that nearly or quite all the Methodist churches have had their annual Sunday-school outing, and, according to reports, all had what they went for — a good time. Though some may pooh-pooh at these affairs and declare they do not subserv the purpose for which they were instituted, I think life would be dreary enough without some form of innocent pleasure. Let us invoke a blessing on him who first invented picnics.

North District.

Epworth Church, Cambridge. — Rev. Dr. Charles F. Rice and family will spend the summer at North Woodstock, N. H.

East District.

Wilmington. — The pastor writes: "We had a rare day on Sunday last. Presiding Elder Thorndike administered both sacraments, after preaching such a sermon as we are seldom privileged to listen to in this end of the district." Rev. E. H. Grant, of Malden, a local preacher and a student in Boston University, is the preacher on this charge, serving with great acceptability — though perhaps he would object to even this modest mention of his name.

Beverly. — This charge, which at the opening of the year was involved in some financial difficulties, is fortunate in having for its pastor Rev. Dr. Geo. Whitaker, whose cheerfulness, large heart, and eminent ability are already inspiring the people, removing depression, and producing much hope.

East Gloucester. — All lines of church work show good management. Rev. G. H. Rogers is proving himself to be a useful minister, and is deservedly held in high esteem.

East Boston, Orient Heights. — Under the efficient ministrations of Rev. L. A. Niles, there is a feeling of great encouragement in the prosecution of the work. The congregations have increased, the people are much pleased with their minister, and brighter days are coming.

Saratoga St. — This church seems greatly pleased with Rev. C. A. Crane, transferred, at the recent session of our Conference, from Colorado Springs. The prospects for a successful year are bright.

Wintthrop. — Rev. C. W. Blackett preached before the graduates of the high school the Sunday evening before their graduation. The three teachers and eight of the fourteen graduates are connected with the pastor's church or Sunday-school.

South District Epworth League Convention. — The seventh annual convention of this organization was held in Baker Memorial Church, Dorchester, on the afternoon and evening of June 10. Of the 64 chapters and 4,811 members in the district, a good number were present in spite of the storm.

An interesting feature of the afternoon service was the "Conference of Workers," in which representatives of the six departments gave many helpful suggestions. Mr. John Ramefield, of Atlantic, spoke on "The District Circuit," especially emphasizing his regret at the lack of connection between the officials of the League

and the chapters. Rev. W. A. Thurston, of City Point, spoke on the "Apostrophe of Youth."

The evening service was opened by an enjoyable season of song conducted by Mr. C. B. Snyder, followed by a very helpful consecration service led by Rev. W. T. Perrin. After a few words by the presiding elder, in which he told of 1,500 conversions on the district during the last year, an inspiring address was given by Hon. C. C. Corbin, of Webster. Rev. R. L. Greene, D. D., spoke on "Filling a Place." If talents are faithfully used, they will prepare one to fill larger and more responsible places. The importance of reading our church papers was emphasized.

The following officers were elected: President, E. L. Crowell, Bromfield St. Church; vice-presidents, Mrs. E. N. Northrop, of Worcester, Mrs. F. T. Pomeroy, of Hyde Park, Miss M. I. Kinney, of Jamaica Plain, Miss E. M. Packard, of Dorchester; corresponding secretary, John Ramefield, of Atlantic; recording secretary, M. C. Beale, of Roslindale; treasurer, E. S. King, of Baker Memorial; superintendent Junior League, Miss M. A. Nichols, of Temple Street Church.

The Claffin University Quintet and a male quartet assisted by attractive musical selections. Mrs. ALBERT BARKER, Rec. Sec.

W. F. M. S. — The Framingham District Association held its annual meeting at Ashland, Thursday, June 10. Though the day was stormy, a goodly number of ladies were present at the morning session and others came for the afternoon. The reports for the year show much of earnest work on the part of the auxiliaries and bands on the district and an increase of members in a few of them. Mrs. Sharp, superintendent of children's work, gave a very encouraging report. After some discussion it was voted to do away with the basket lunch plan entirely on this district, and that the church which entertains the district meeting shall provide lunch for the day. The noonday hour of prayer was led by Mrs. Sharp, of Marlboro. Mrs. Knights, of Milford, gave an impressive address.

Lunch was served in the vestry by the Ashland ladies and was heartily enjoyed by all.

Mrs. G. M. Smiley led the devotional exercises of the afternoon and several of the Ashland Juniors sang. A paper on "Missionary Stock Taking," prepared by Miss Northrop for the Branch Annual meeting, was read by Mrs. Rice, of Ashland. Mrs. Parker, a medical missionary, gave the address of the day, relating many incidents in her own life and experience as a doctor and missionary in heathen India. Mrs. Wright read a paper on "Burmah, its People and Customs." Jenny and Gladys Marshall sang, and a brief symposium on "How I Became Interested in Foreign Missions, and the Good It Has Done Me" was participated in by several ladies. The meeting was a helpful and inspiring one. The following officers were elected: President, Mrs. Day, of Ashland; secretary, Mrs. Knights, of Milford; treasurer, Mrs. Simpson, of Saxtonville; corresponding secretary, Mrs. M. E. Wright, of Conditine; superintendent of children's work, Mrs. A. P. Sharp, of Marlboro.

ADELAIDE A. KNIGHTS, Sec.

West District.

Bondsville. — The pastor and wife, Rev. and Mrs. H. E. Smith, celebrated on Wednesday evening, June 16, the fifth anniversary of their marriage. Very tastefully printed invitations had been sent to all their people, and about one hundred friends gathered at the parsonage and spent a most delightful evening. There was an entertainment consisting of vocal and instrumental music, and readings by Miss Ada Murdoch, of Thorndike, ice cream, cake and lemonade were then served, and many congratulations and good wishes for the future were showered upon the pastor and his wife. The Children's Day concert was a pronounced success, and a good collection was received.

Chicopee. — Children's Day was observed very delightfully. At the morning service the Sunday-school was addressed by the pastor, Rev. R. E. Biesee, upon "Children's Rights," after which the graduating exercises of the primary department took place. In the evening were held the graduating exercises from the intermediate department. Judge L. E. Hitchcock, who has so efficiently served as Sunday-school superintendent, has asked for a year's leave of absence. He is to have charge of the Sunday-school normal class at the Connecticut Valley S. S. and Chautauque Assembly at Laurel Park, July 13-23. This class will be held every day except Sunday, and will be of great value to Sunday-school teachers. Miss Rena Biesee, daughter of the pastor, is home from her college work in Vermont. There was a large gathering at the parsonage on the evening of June 16, the occasion being a mile-box opening of the W. F. M. S. The house and lawn were decorated with Japanese lanterns; ice cream, cake and lemonade were served; and a goodly sum was realized for the treasury of the society.

Middleburg. — The Springfield Epworth Union School of Methods met here, June 15. The Junior League work was the topic for discussion, and interesting papers were read by Mrs. L. B. Allen of St. Luke's, Miss Glines of Andover, and Mrs. Merrick of West Springfield, all Junior League superintendents. A collection was furnished. The pastor, Rev. H. B. King, called on Wednesday, June 30, for England. The services of the Sabbath before his departure were very impressive. In the morning I was baptized and was received into full membership in the church. Dr. W. H. Hatch assisted in the service. In the evening three persons expressed a desire to accept Christ as their Saviour. Dr. Hatch is receiving a cordial welcome to his new home in Middleburg from old friends among the ministry and laymen.

Greenfield. — Rev. Jerome Wood, the pastor, is sent to the Toronto Convention by the Greenfield Group of Leagues. They pay his railroad expenses.

Orange. — On Children's Day the pastor, Rev. H. G. Buckingham, preached an excellent sermon on "Character Building." In the evening "The Young People's Republic" was nicely given, the singing by the quartet and by a young ladies' chorus from the school being especially effective.

South Hadley Falls. — Under the skillful leadership of the pastor, Rev. I. S. Yerkes, work is moving along quietly but surely.

Southampton. — A double celebration of Children's Day was enjoyed here. As the Congregational church was without a pastor on June 12, a Sunday-school concert was given in place of the usual morning sermon, and the Methodist pastor and people accepted an invitation to join in the service. In the evening there was a similar union service at the Methodist church, with a sermon by the pastor on "The Christian Home." This was a unique variation

from the usual order of Sunday service which seemed to be greatly enjoyed by all. On June 30 the Methodist Church held its own Children's Day service, with a sermon to the children in the morning and a Sunday-school concert in the evening. The program was unusually elaborate, was very carefully prepared and successfully carried out, and reflected much credit upon the taste and skill of those having the concert in charge. The collection was the largest received for several years. Rev. E. E. Abercrombie is the pastor.

Spencer. — A "ten days' meeting" conducted by a frontier preacher from the Indian Territory, has been held in the Methodist church, beginning June 12. The services were enjoyed by many, and have proved very helpful to the church. On the evening of June 23 a reception was given by the Epworth League to the local posts of the G. A. R. and the Sons of Veterans. After the formal reception a most interesting lecture was given by Mr. George Legg, of Worcester, on "A Boy's Experience on the Field and in the Rebel Prison." Rev. G. Whitefield Simonsen is the pastor.

West Springfield. — The Epworth League is now being reorganized, and all of its departments put into good working order. Things look very hopeful to the new pastor, Rev. A. W. Baird. The Sunday evening preaching service is now followed by the Epworth League rather than preceded by it.

Westfield, West Parish. — The Conference year opens auspiciously. Fifteen of the young people have manifested a desire to become Christians. The attendance at the class and prayer-meetings is much larger than usual, and it looks now as if the pastor's fifth year would be his best. Children's Day was observed by a sermon to the young people in the morning, and in the evening the program prepared by the Board of Education was given. It was greatly enjoyed by a full house, and the collection was larger than usual. The pastor, Rev. James Sutherland, expects to spend his vacation visiting his old home in Nova Scotia.

Williamsburg. — The new pastor, Rev. H. H. Weyant, reports that he is well settled and happy, and that everything is moving harmoniously. The first round of pastoral calls is nearly completed, 110 having thus far been made in Williamsburg and West Whately. The services are increasing both in numbers and interest.

South and West Worthington. — The year has opened very encouragingly. Large and attentive audiences greet the pastor, Rev. George W. Crosby, every Sunday, and there is expectation of a general revival before the year closes. Several have already expressed a desire to become Christians at West Worthington, and at West Worthington one has been received on probation. A large collection was taken on Children's Day for the Education Society.

North Brookfield. — The pastor, Rev. N. L. Porter, is settled in the pleasant parsonage, and has entered upon the work with his usual zeal, which already is being rewarded. Congregations are steadily increasing. On the church debt \$1,000 has been paid, which amount was received from the Hason estate. The church is united, and plans are being perfected for advancement along all lines of work.

Junior Epworth League Convention.

The annual Junior League convention of the First General District was held at First Church, Temple St., Boston, Wednesday, June 20, Rev. O. W. Scott, of Brockton, Junior Superintendent of the District, presiding. It was a convention of Junior superintendents and workers, and an interesting program was provided.

The morning session opened at 10 o'clock, with devotional exercises conducted by Rev. C. H. Talmage, of Auburn. Rev. W. T. Perrin, president of the First District, presented the greetings of the district and the church.

After responding, Rev. O. W. Scott introduced Mr. F. H. Towns, of Maplewood, who gave a talk on "Faith and Works," "Missions," and "The Good Samaritan" were very agreeably handled.

"That Boy Samuel" was the subject of an address by Rev. A. M. Osgood, of Clinton. "That Boy Samuel" was Sanctified, Active, Mighty,

Upright, Enthusiastic, Loyal. There are many Samuels brought into the fold of the church by the help of the Junior League.

Rev. A. L. Howe, of Winchendon, spoke on "Junior League Graduation." This is a subject which requires careful consideration. Juniors must be held in some way for use in the church during the period of transition from fourteen to sixteen years. Four causes for existing conditions were noted: 1. Little attention paid to boys and girls during transition; 2. Too old for associates in Junior League; 3. Too young for Senior League; 4. Lack of something to do. A Junior League graduation class will obviate these conditions.

Mrs. W. T. Ferris opened the "Free Parliament on Methods of Conducting the Junior League." Miss Florence E. Scott, of Brockton, followed with an able paper on the all-round development of the Junior.

Lunch was served by the ladies of the First Church.

The afternoon session opened at 2 o'clock with devotional exercises led by Rev. Luther Freeman, secretary of First District. Miss E. M. Chamberlin followed with a paper on "Order in the Junior League." Two pictures were presented — one where order reigned, the other, chaos.

A "Junior Olla Podrida," by Rev. B. F. Kingsley, of West Fitchburg, furnished many valuable hints to junior workers. The use of certain with program printed on them, collection song, roll of honor, pictures of the life of Christ, chalk talks, and a combined chalk and chalk talk, proved very interesting and instructive. Gymnasium work was very highly recommended.

No one has been more closely identified with Junior League work than Mrs. Annie E. Smiley, of Milford, and it was with great pleasure that the convention listened to her address on "The New Child." The study of child life is the greatest study in which one can engage. Today the teacher uses the child's playthings to teach him fundamental principles. The individual life is the centre of study, and God is in the midst of it. The "new child" is a wonderful creation and costs so much, but Jesus gave His life for the children, and He said, "Except ye become as little children, ye cannot enter in."

Many new, varied and catchy methods of Bible study with Juniors were presented by Miss Nellie B. Cotter, of Stoneham. Junior superintendents would be greatly helped by communicating with her in regard to them.

The question-box, under the direction of Rev. L. G. Horton, of Willimantic, Conn., Junior superintendent of New England Southern Conference, presented many interesting questions, which were ably handled.

Music was furnished, both morning and afternoon, by a Girls' League Quartet of First Church.

The benediction was pronounced, and a convention of experts on Junior League work was over.

MARGARET A. NICHOLS,
Junior Supt. South District.

N. E. Southern Conference.

New Bedford District.

West Dennis. — Most encouraging reports of increased prosperity in this church at the very beginning of the pastorate of Rev. J. T. Docking are at hand. A contract has been let for new circular antique oak pews and a set of handsome stained glass windows. A new carpet is also to be laid. These improvements will make the auditorium one of the neatest on the Cape. Through the personal efforts of the pastor the money for all this is now deposited in the bank. The people are greatly stirred and a new spirit of activity is abroad in the congregation. Social meetings are attractive and the vestry is filled. The summer people attend this church in large numbers.

Taunton, Epworth League Union. — The Union of the Leagues in Taunton and vicinity has been formed about a year, but without any practical result as yet. At a recent meeting W. D. Richardson, of First Church, was elected president; E. Young, of Grace Church, vice-president; Miss Alice B. Davis, of Central Church.

(Continued on Page 12.)

A Fortunate Escape.

A BURLINGTON YOUNG LADY TELLS THE STORY OF HER RESCUE.

From the Clipper, Burlington, Vt.

A reporter called upon Miss Lillian Warner at her home, 415 St. Paul St., Burlington, Vt., and begged the favor of an interview.

The young lady is a musician and a pianist of considerable renown, and has her time fully occupied by engagements to play at concerts and other entertainments that are constantly taking place in the city, and the strain upon the strength and nervous energy of the pianist can be easily imagined.

"I never could have stood it once, but I have something now," said Miss Warner enthusiastically, "that braces me for my work. Some little time ago I was utterly unable to attend to my duties, owing to a derangement of the nervous system that affected my eyes with all the rest. They became so weak and troubled me so that I finally went away into the country to rest. The benefit obtained from the change of scene and freedom from care was, however, merely temporary, and upon my return to work I rapidly lost all that I had gained and more."

"But did you consult a doctor?"

"O yes, indeed; I put myself under the care of several doctors, and even tried many remedies recommended for cases like mine, but the medicines had no lasting effect, and it looked as though nervous prostration was to be my portion."

"I was about ready to 'throw physic to the dogs' when I first heard of Dr. Williams' Pink

Pills for Pale People, and it was with but small faith in any benefit to be derived from them that I at last made up my mind to try them."

"Hardly had I taken the first box before I experienced a great relief from the weakness and nervous troubles with which I was afflicted, and my eyes grew stronger every day."

"Are you taking the pills now?" was the next query.

"No; as I told you the first box helped me a great deal, and after I had taken six boxes I felt so well that I left off the medicine entirely and have not taken any now for some weeks. I am able to attend to all my duties and feel as well as can be, while my eyes continue to improve right along. I do not even mind the long walks from my home to the business part of the city."

Miss Warner further said that Dr. Williams' Pink Pills for Pale People build up the system, giving a lasting effect and not merely a scintillating strength for the time being.

Dr. Williams' Pink Pills for Pale People contain, in a condensed form, all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatitis, neuralgia, rheumatism, nervous headache, the after effect of a gripe, palpitation of the heart, pale and sallow complexion, all forms of weakness either in male or female. Pink Pills are sold by all dealers, or will be sent post-paid on receipt of price, 50 cents a box or six boxes for \$2.50 (they are never sold in bulk or by the 100), by addressing Dr. Williams' Medicine Co., Schenectady, N. Y.

The Perfect Pill

Perfect in preparation.
Perfect in operation.

Ayer's Cathartic Pills

Perfect post-prandial pill.
Perfect for all purposes.

THE PILL THAT WILL

The Family.

THE OLD HOMESTEAD.

Minnie Leona Upton.

Its worn-out acres fallow lie,
Unpruned the orchard stands,
For they who tended them long since
Have gone to other lands —
Ours to the prairies of the West,
And one across the sea;
The rest have reached that blest Country
Where partings may not be.

The elm boughs tap the sky-light dim
As, in the days agone,
They tapped to waken merrily
The little folk at dawn.
The woodbine curtains tenderly
The shattered window-pane,
Yet grants admittance to its friends,
The sunshine and the rain.

No step, no whisper, breaks the hush.
But hush! A sweep of wings
Athwart the attic's dreaming dusk,
And tender twittering!
A tenant for the empty nest?
See — from the window-ledge
A phoebe-bird calls to its mate
Upon the cradle's edge!

And in the cradle, vacant long,
Four downy fledglings peep
And cuddle close. They'll dream of wings
And twitter in their sleep
All through the quiet summer night;
While on the dingy wall
Flit silently the thin, weird shapes
That come at moonlight's call.

O life and love that were of yore!
O sad old house bereft!
To thee but memory's treasured store
And the little birds are left.
One of thine own is in the West,
And one across the foam;
The rest are in that fairest Land
Of Home, Sweet Home.

Boston, Mass.

Thoughts for the Thoughtful.

Hands that open but to receive
Empty close; they only live
Richly who can richly give.
— Whittier.

Diamond and charcoal are all one; it is a mere question of carbon. There are men whose lives are like a wagon-load of charcoal; others whose lives, though brief, are crystallized like a solitaire. — D. J. Burrell, D. D.

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty, and it will seem long enough. — Phillips Brooks.

Each day read your chapter or passage with the idea that you are receiving your marching-orders, that there is some new service to render, some new duty to perform, some new virtue to acquire. Let the attitude of your soul be indicated by Samuel's word, "Speak, Lord, for Thy servant heareth." When you hear, do. — Rev. F. B. Meyer.

Mortal, cease thy sad complaining,
That the years of life are waning,
Few and fewer still remaining,
Whether losing wealth or gaining,
'Mid the flowing of life's river,
Thank the great and glorious Giver,
That one blessing leaves us never —
Love is ours, and ours forever!

Though the tenderest ties be broken,
Though the last farewell be spoken,
Still we know by many a token,
When our hearts are worn and weary,
And the world looks dark and dreary,
There's a being grander, clearer,
There's a friendship, sweeter, dearer,
Each swift moment brings them nearer.

— CHARLES E. LINDSLEY, D. D., in N. Y. Observer.

The people in all lines of duty who do the most work are the calmest, most unburied people in the community. Duties never wildly chase each other in their lives. One task never crowds another out, nor ever compels hurried, and therefore imperfect, doing. The calm spirit works methodically, doing one thing at a time and doing it well, and it therefore works swiftly, though never appearing to be in haste. We need the peace of God in our heart just as really for the doing well of the little things of our secular life as for the doing of the greatest duties of Christ's kingdom. Our face ought to shine, and our spirit ought to be tranquil, and our eye ought to be clear, and our nerves ought to be steady, as we press through the tasks of our commonest day. Then we shall do them all well, slurring nothing, marring nothing. We want heart-peace before we begin any day's duties, and we should wait at Christ's feet ere we go forth. — J. R. Miller, D. D.

Mrs. Gatty, in her "Parables from Nature," gives a beautiful illustration of God's use and our use of imperfect instruments in doing His work — imperfect apostles, imperfect choruses, imperfect Christians, and yet really good work is done. She relates the story of a young minister, who insisted

that everything must be squared according to his ideas of perfect right. On one occasion he undertook to tune the church organ in an emergency. He took the scale of notes used, and tuned the organ perfectly according to it. Then he struck the notes of Haydn's "Mass" in five flats, and was astonished at the terrible discords he made. An organ tuner explained afterwards to him that his scale was right, his system was right, but if you stick too close to it, it sets you wrong. Most fifths must be left flat, some few made sharp, the octaves alone tuned in unison, because the organ is an imperfect instrument. But by making proper allowance for this imperfection, wonderful and harmonious music may be produced by it. — Rev. F. N. Peloubet.

Sunshine has its uses in making our religion what it should be — a thing of brightness. There is danger of making it too cold and gloomy. God did not intend it to be thus. It is a difficult matter, at any rate, to induce men to accept religion; and if they are left under their impression that, when they unite with the church, they are going into the sunless and gloomy region of an arctic land, it will make it all the more difficult to induce them to choose the better part. Let joy, brightness, geniality, tempered by the spirit of Jesus, characterize our religion; and these persons will lay hold of it with earnestness. Let us make use of sunshine everywhere. Do cares come, let us go at them with sunshiny hearts; they will soon melt away under its power. If afflictions come, nothing will so brighten the sick-bed as sunshine. Is the home darkened by the shadow of death, sunshine will lighten it, and show us the golden stairway up which our departed have gone. Sunshine, sunshine everywhere — in the world, in the home, in the church. There is joy and brightness in heaven; why should it be wanting here? — Christian Register.

There is not a single person who reads these lines who has not had some bitter cups pressed to their lips. No journey to the heavenly Canaan is trodden without some Marahs on the road. The power and the glory of Christ's grace is in sweetening the draught. I have often sat down beside a child of God who had in her hand a bitter cup of trial, but the sweet breath of Jesus has turned the bitterness into such a blessing that she tastes the love of Jesus in every drop. Grand old Richard Baxter, after a life of constant suffering, exclaimed, "O my God, I thank Thee for a bodily discipline of eight and fifty years!" That noble and consecrated layman, Harlan Page, of New York, during his last illness uttered these triumphant words: "A bed of pain is a precious place when we have the presence of Christ. God does not send one unnecessary affliction. Lord, I thank Thee for suffering. I deserve it; let me not complain or dictate. I commit myself to Thee, O Saviour, and to Thy infinite love! I stop my mouth and lie low beside Thee." So did victorious grace build up that blood-redeemed soul faster than disease was pulling down the frail tenement in which it dwelt. And through the rents which coming death was making, heaven's glory shone in with a rapturous radiance. These were splendid testimonies. I earnestly hope that in many chambers of sickness or houses of sorrow, they may be like the boughs from that tree which Moses plucked and cast into Marah, making the waters of bitterness sweet to thirsty drinkers. God knows best. — Theodore L. Cuyler, D. D.

MRS. LATIMER'S CARRIAGE.

Mrs. O. W. Scott.

MRS. LATIMER stood at the window with a little frown upon her handsome face. Her horse and carriage were standing in the driveway, evidently waiting to be used, and as evidently the cause of her perplexity. Turning to her mother-in-law who sat in the pleasant parlor, she said: —

"Then you really wish me to hunt up some poor woman to take your place in the carriage today?"

"Yes, dear, if you will," was the reply. "You have given me so many pleasures since I came, that my old-fashioned habits are all turned about. I haven't written home for a week. So I thought while I was here doing that, I'd be so glad to have you take some tired woman out — some woman who has to walk and do the Lord's work, perhaps."

Mrs. Latimer turned to the window again, and the older lady continued: "You see, Eda, I know how it is. Frank's father couldn't afford to hire a carriage, and I have walked so many times when I might have ridden if those who were better off had only thought to ask me. But there aren't many who do think."

At that moment Mrs. Latimer began to laugh.

"There comes Maria Stark!" said she. "She goes trudging all over this city with rolls of Sunday-school papers and tumbler of jelly. Wouldn't you like to have me carry her about to see her protégés? It would be delightful to sit with the jelly trickling down my dress!"

The older Mrs. Latimer rose and looked out. A middle-aged woman of unpre-

possessing appearance was toiling up the street, which, as it approached the Latimer mansion, ascended quite abruptly. The day was warm, and she had her arms well filled with packages, and was also carrying a parasol and trying to manage a dress which was evidently too long in front.

"Poor thing!" ejaculated the mother. "If you only could!"

Mrs. Eda Latimer gave her mother-in-law one searching glance, but saw only a placid face beaming with benevolence. She made a sudden resolution, and, giving her head a little toss, she hurried out upon the broad shaded platform.

"Miss Stark," she called, "if you can come in a moment, I will take you in the carriage wherever you would like to go."

A sudden pause, and a look of bewilderment was followed by a luminous smile, as Miss Stark made her way across the lawn.

"As I came up the hill," she panted, "I was wishin' and wishin' somebody would give me a lift. I guess the Lord put it into your heart."

"Oh, no, it was Mr. Latimer's mother who suggested it. Mother, this is Miss Stark," and having introduced the two ladies and seen them comfortably seated, Mrs. Eda went for hat and wrap.

"You seem to be heavily burdened for a warm day," said Mrs. Latimer.

"Yes, but I have a good many folks to 'tend to," responded Miss Stark, cheerfully.

"I've got a class in Sunday-school, and several of 'em was away last Sunday, so I'm carryin' their papers round. Then I've got some little dresses for Miss Pinder's new baby. I got 'em of a woman that has more things than she knows what to do with. The jelly's for her too — for Miss Pinder — and a few cakes and things for the children. In this bundle is a real good wrapper I got that same rich lady to give me for her. She'll never miss it, and Miss Pinder'll feel just fine in it," and Miss Stark chuckled softly, as if she thoroughly enjoyed being a "go-between" in this practical way.

When her son's wife appeared, daintily attired, Mrs. Latimer surveyed the two half doubtfully. They made a curious pair. But she noticed that Eda helped stow the packages under the seat and finally drove away in good spirits, turning to toss her a kiss just as they left the lawn.

Mrs. Latimer stood looking after them in deep thought. She had come to her son's beautiful home, bought and furnished with his wife's money — for Eda was an heiress — and had been feasted and entertained as never before in her quiet life. But she saw regretfully that the beauty and luxury were only for a favored few. Evidently the child of fortune had never dreamed that any others had claims upon her. "And Frank will soon be just like her," she sadly murmured. "He will forget that money is a great trust, and that he's only a steward." But now that she had succeeded in diverting attention from herself to a less fortunate sister, she trembled for the result. Mrs. Latimer would not have chosen Maria Stark to teach her daughter-in-law the grace of benevolence. "Eda is shocked clear through," she said, with a peculiar smile, as she finally retired to the library.

Meanwhile foot-footed Peg — short for Pegasus — was trotting up the long street which led to Mrs. Pinder's, and Maria Stark in a state of blissful content was leaning back against the cushions pouring out her heart to the great amusement, not to say disgust, of the erect and aristocratic Mrs. Eda.

"Yes, Miss Latimer," said Maria, "I've wondered a good many times why it is that so many folks who do the Lord's errands have to go afoot. I didn't mind so much when I was young, but now it takes my breath to go up the hills. And you can't get about much here in Gosport without you do go up hills. So lately I've been speakin' with the Lord about it, and tellin' Him that if He had a mortgage on any of the horses and carriages in our church, and wanted me to keep on with my work, He'd have to speak to the right party."

"And you think He has, do you? Please keep the jelly tumbler straight, Miss Stark," said Eda.

Maria Stark calmly rearranged the contents of her lap, displaying as she did so her rusty black cotton gloves. She smiled confidently as she replied: —

"Yes, of course I do, because I left it in His hands. I liked the looks of this carriage, and when I see you out with your husband's mother, I kind of suggested that this might be the one."

Mrs. Latimer pressed her lips together very firmly and touched Peg with the whip. "Not that I really expected it," contin-

ued Maria; "but it looked dreadful easy and comfortable. I've seen the minister's wife look 's if she thought so, too. You know she does her own work and scourse ever gets a ride. He can't afford stable teams — havin' such a family — and she's told me many a time how she dreaded to go out callin' on account of her bein' so tired. But here's Miss Pinder's. Now if you'll hitch the horse and take this jelly, I guess I can manage the rest."

Perhaps Mrs. Eda Latimer will never understand why she yielded to this absurd demand and meekly followed Maria Stark over the broken flagstones and steps into the small musty room where "Miss Pinder" sat with her tiny baby-girl in a cradle beside her. The pale face lighted up as the sick woman saw Maria's homely countenance, but flushed painfully as Mrs. Latimer appeared.

"Now, don't you worry," said Maria, soothingly. "This is Miss Latimer, and she took me up here in her Lord's carriage. You'd like me to wash the baby and put on one of these pretty slips I brought, wouldn't you?" and without asking further questions Miss Stark found water, soap, and a soft ragged towel, and with much chirruping and dandling washed and dressed the squirming bit of humanity.

"There's nothin' Miss Stark can't turn her hand to," said the admiring mother, when the impromptu nurse showed her the clean, sweet baby.

"Did you ever see a prettier child?" asked Miss Stark, depositing it carefully in Mrs. Latimer's arms.

Evidently that lady was astonished; but as she held it her heart softened toward the inoffensive little stranger, and she watched its irrational attempts to measure space with its wrinkled fists in curious wonder, while Miss Stark unfolded the pretty soft wrapper which she had begged from the lady who "would never miss it."

Mrs. Latimer found herself strangely moved by the surprise and joy which this small gift produced.

"Oh, how I have wanted such a wrapper!" exclaimed Mrs. Pinder, tearfully; "but since he's been out of work, of course I haven't had money. And I wouldn't have had one like this, anyway," she added, with honest confession. "I don't see how you happen to bring just what's most wanted, Miss Stark."

"I keep my mind open," replied that lady, as she brought a plate for the cakes destined for the little boys who were away. "You haven't forgot what I said about that, have you?"

"No — no; I try to tell Him when I get discouraged-like, and there's lots of comfort in it. But I don't see how He finds time to think about all the poor folks — one by one — as you said. That beats me."

"You don't need to see," said Miss Stark, firmly. "That's His part. It's just as easy for the Lord to remember His children as 'tis for you to remember the new baby. Can't forget that if you try, can you? But come, Miss Latimer, I must move on. Good-bye, Miss Pinder."

The Sunday-school papers were now to be distributed, and Peg trotted here and there, stopping before large as well as small houses, for Miss Stark's class was composed of little girls from rich as well as poor families. But everywhere she was received with affection. It was, "There's teacher!" or "Miss Maria's come!" in joyful tones. They seemed not to notice the old-fashioned dress and bonnet nor the plain face, for with the steady persistence of unselfish love she had won their hearts. Even the stylish equipage and the lovely lady who held the reins did not divert their attention permanently. After the first stare and gasp of surprise, the most ragged child of all drew close to the wheel and told Miss Stark in a confidential tone about "father's drunk" which had taken her Sunday shoes and kept her from the class.

"I haven't had such a pleasant afternoon, I don't know when," said the grateful woman, when they at length reached her own humble door. "I can't make it up to you, of course not, but you know Who will. If you're drivin' round with His horse and carriage, you've got occasion to be thankful. I think it's an honor to be in partnership — so to speak — with Him. Don't you?"

"Yes, I do. Perhaps I can take you to Mrs. Pinder's again some time, and — I think I have articles of clothing!" —

"No doubt you have, and I wish you would," replied Miss Stark, heartily. "We might do sights of good workin' together that way."

When Mrs. Latimer reached her own door she found her husband impatiently awaiting her return. He hastened to say,

"Why, Eda, what an afternoon you must have had! Miss Stark is a useful woman in her way, but really — I told mother she wouldn't know what to do in your carriage."

His wife laughed as he lifted her to the ground, but her voice was not quite steady as she replied: "Oh, yes, she did! She doesn't think of it as my carriage, because she's been praying that the Lord would send one of His to take her around. Isn't it funny? What if it is His, and I haven't known it all this time?"

The result of Mrs. Latimer's sudden awakening has been very apparent. At least one afternoon each week her carriage and faithful Pegasus may be seen engaged in active benevolence. Now it is Maria Stark and her bundles, and next week it will be the minister's wife and a half-dozen other ladies in turn, who but for this conveyance could not reach the missionary meeting. Then again some sick woman or child is taken out where "fields are green and forests wave."

People say, "How much good Mrs. Latimer is doing!" But she knows, as does her mother-in-law and her husband, that she has received tenfold for all her good deeds since she found out that the Lord had a "mor'gage" on her carriage.

Brockton, Mass.

IN THE SHADOW OF DEATH.

O days of summer and sunshine, of roses white and red,
Is it nothing to you that he, my one little boy, is dead?
Your daisies are bright as of old — the daisies he'll gather no more —
And the scent of the woodbine and jasmine comes in at the open door;
But ah! he returneth never, but forever there must lie
Under the green of the grass, under the blue of the sky.

The Indian cross on the wall shoots daily higher and higher,
And soon in the summer sun will shake out flowers of fire.
"It is growing bigger than me," he would say were he with us now,
With his dark and wistful eyes, and his broad and open brow;
But flowers will not stay for our weeping, and will blossom though he lie
Under the green of the grass, under the blue of the sky.

He pass'd while the spring was bringing new life to wood and wold,
Ere the snowdrop had come, or the crocus had lit its lamp of gold;
He pass'd into death without knowing the mother that bore him, or me;
We spoke — but in vain — he was traveling farther than we could see.
O God! I had rather now that I, not he, should lie
Under the green of the grass, under the blue of the sky.

But what do you know of it all? and what can we understand?
And what would the universe be if you or I had it in hand?
Be still! To our closets and weep, and think of the days and the hours
We had in our darling's love — his love for us and for ours —
And pray for a record as blameless when we sleep, you and I,
Under the green of the grass, under the blue of the sky.

— Good Words.

OVER A SCENT-BOTTLE.

WHEN we regale ourselves with a whiff of perfume from some one of the many extracts and bouquets and essences which come to us daintily dressed and labeled, and which seem to be the expressed spirit of whole gardens of flowers with their honey and their sunshine, we seldom have any idea that what we are enjoying is the last fine exhalation of a substance that represented disease and death to the creature from which it was taken, and which in its first estate was as foul to the olfactory sensation as any other corruption. Yet the base of all the finest and most delicate compound perfumes known is a trace of ambergris, and the whale dies of the suffering — or would die if it he were not captured — which is inflicted upon him by the original lump of ambergris, and which is the result of a monstrous appendicitis. Often it is taken from him; sometimes he ejects it; sometimes he dies of it and it is found floating on the sea.

While it is interesting to recall the part borne by ambergris in the descriptions of Oriental life and luxury and in that of the later Middle Ages, as well as in church ceremonials, and that we have it mentioned in verse as a thing of romance and poetry, it affords equally interesting play of thought in the fact that the foundation of the delicate perfumes for which we might think a wilderness of flowers alone had given us their breath should be an animal odor, and not only that, but an odor of disease, also, the very expressed essence of pain, fetid when new, and only yielding an agreeable aroma when its substance has been dried into a lump of a pale amber or of a half-lustrous gray color, even then giving too powerful a scent to be breathed, as it is so penetrating and potent as to be unendurable and capable of producing bad results, so that it has to undergo much dilution. An ounce of ambergris to nearly three pints of alcohol is the usual form of preparation, making an extract of which but a very few drops can be

used by itself in a large quantity of other elements — oils and spirits — whole acres of fragrant violets, tuberose, heliotrope, yielding an oil whose deliciousness still needs this sustaining base.

Almost all the ambergris found is sent to France, where it is eagerly bought and at great prices, the ambergris of a single whale having been known to bring more than fifty thousand dollars. It always commands its market value to the fullest extent without a protest coming from the great perfumers of the world. The famous Eau de Chypre, whose formula is as old as the Crusades, depends both on ambergris and on musk, another animal odor, for its intrinsic strength. But both in this and in all other prepared perfumes it is used only in very slender quantity, and is most valued for its characteristic of permanence and its ability to hold and make fast the fleeting impressions of other perfumes, all of which are so volatile as to be evanescent without this stronger companion to retain them. Every rich scent-bottle on my lady's dressing-table, except the attar of roses, has probably some part or trace of ambergris in its pleasant contents, and even the Golden Rose which the Pope decrees to the worthiest lady of the year, after mass in the Sixtine Chapel, has been first anointed with an unguent of which ambergris is a chief constituent. Strange that it should take a disease to create, and wild wrestle with wind and wave, long years of exile from home and horrors of the sea-fight with enraged leviathans, to bring back the thing that is to make the presence of beauty more effective, and sweeten the air that those around her breathe; but no more strange than the presence of the pearl which glows in her hair and on her breast, and which again is the product of disease and has been born of the sick oyster's long and vain effort to bury his suffering and hide it in layer on layer of soft splendor. It is all another illustration of the bringing of beauty from ashes. — *Harper's Bazar*.

About Women.

— Hannah Brewer, the old postwoman of Bliton, England, has been on duty for sixty years, during which time she has walked a quarter of a million miles.

— The proposed memorial to Mrs. Hemans, recently suggested by Mr. Mackenzie Bell, may quite possibly take the form of a prize for lyrical poetry in the University College, Liverpool. In that city Mrs. Hemans was born, and there she wrote many of her poems, but the city has no monument in her honor.

— Shirt waists were in order on Commencement day at Bryn Mawr this year. Instead of gowns of organdie, muslin or silk, the Seniors decided to wear this simple, everyday dress with their black gowns and mortar-board caps.

— The literary editor of the New York Tribune, Miss Ellen M. Hutchinson, who has done much to make the creditable reputation of the literary department of that journal, has resigned, and is to marry her successor, Mr. Royal Cortissoir, the Tribune's art critic and one of its writers on literary topics.

— Mrs. McKinley was lately presented with a magnificent lace handkerchief by Mrs. R. F. Thorne, of La Cygne, Kan., who wished to show her respect and love for "the first lady of the land." The work was all done by hand, and contains 30,000 pieces.

— There is a Japanese woman studying nursing in the New York Hospital. She is Miss Shidzu Naruse, and she is the first woman of her country to come here for hospital-work. She is not without experience, for she was graduated as a trained nurse in the Missionary Hospital at Doshishi, Japan. She learned English at Kobe College.

— A committee of the Association of Collegiate Alumnae, under the supervision of Miss Mary H. Rollins, has just completed a Bibliography of the Higher Education of Women which the Boston Public Library has issued. Over 1,300 titles are included, in spite of the small attention hitherto paid to the subject. The work is well done, and copies are for sale at the Public Library and its branches. — *Women's Journal*.

— Miss Flora Shaw, who as colonial editor of the London Times, holds a position such as a woman has rarely attained in English journalism, has come into special prominence from her connection with the Jameson raid. She is the niece of Sir Eyre Massey Shaw, an English officer. A few years ago she went to Australia as a special correspondent of the Times to investigate the labor troubles in Queensland. She published the results of her journey in a book, and also gave a lecture before the Royal Colonial Institute, being the first woman so honored in the thirty years of its existence. — *Interior*.

— Mrs. Booker T. Washington, the wife of the principal of Tuskegee Institute, in Alabama, has been accomplishing a good work of late in the institution of an entirely novel Sunday-school class — a class in house-cleaning. Every Sunday she goes over to a neighboring plantation and takes one of the negro cabins as a sample of how such work must be done. She washes, cleans, sweeps, dusts, and puts things generally to rights. This is the object lesson. Each Sunday she notices the improvements which may have been made during the week in the other cabins. These improvements have

now become so marked that the owner of the plantation has set apart a cabin for Mrs. Washington's perpetual use, which serves as a model for the other cabins. Recently the owner expressed a desire for a school to be started on the plantation, and this has been done by Mrs. Washington.

— The Union-Signal says: "Mrs. Lillian M. N. Stevens, of Maine, National vice-president-at-large and fraternal delegate to the British Women's Temperance Association, was given a brilliant reception by that organization. Sir Wilfrid Lawson presided, and Lady Henry Somerset voiced the British welcome. Indeed, while in England Mrs. Stevens has had receptions and honors, bouquets and addresses enough to satisfy even the great home army that love her so well."

— Mrs. Nellie Sawyer Kedzie, who is soon to go to Peoria, Ill., as professor of household economy and hygiene in the Bradley Polytechnic Institute there, leaves a similar chair in the Agricultural College of Kansas. She is a graduate of Kansas College in the class of '76, and for fifteen years she has been a teacher in that institution. She is a native of Maine. In 1881 she married Robert F. Kedzie, professor of mathematics in the Mississippi Agricultural College. After his death in 1892 she returned to Kansas and was employed by her alma mater in the capacity she fills today. The Bradley Institute to which Mrs. Kedzie has been called was founded by Lydia Bradley, a very wealthy woman of Peoria.

— Miss Juliet Corson, whose works on the culinary art have made her well known throughout the country, died in New York recently from the effects of an operation for the removal of a tumor. She was born in Roxbury fifty-five years ago, and when a child went to New York to live with her uncle, Dr. Alfred Upham. She first found employment in a library, and contributed occasionally to magazines, and afterward accepted a place on the staff of the *National Quarterly Review*. Later she became interested in cookery, and established a sort of training school for women, teaching them the standard branches of cooking. During the strikes of 1877 she circulated at her own expense 50,000 copies of a book pointing out to workmen's wives how they could prepare a substantial meal for fifteen cents. A year later she began the work of organizing cooking schools throughout the country, and to the brides of that time "Juliet Corson was a name to bow down to." Her work became known in other countries and many of her lectures were translated into other languages. Miss Corson's best known books are: "Meals for the Million," "Family Living on \$500 a Year," "Sanitary Living," and "American Cookery."

THE QUEEN'S FAMILY.

BY the birth of a daughter to the Duke and Duchess of York the number of the Queen's great-grandchildren is increased to thirty. The Queen's family is now an exceedingly large one, and it is difficult perhaps to realize exactly what is meant by the phrase so often used, "The Queen and all the members of the royal family." If one were to count the Queen and her descendants alone, the bare numbers would come out something like this:—

Queen,	1
Sons and daughters living,	7
Grandchildren,	33
Great-grandchildren,	30
Total,	71

Nothing probably could show more strongly than these simple figures how far we are removed from the fears which were entertained by statesmen sixty or seventy years ago as to the future of the Royal House. In the Jubilee procession four generations of the Royal Family in the direct line were represented: The Queen, the Prince of Wales, the Duke of York, and Prince Edward of York. Their ages are:—

The Queen,	70
The Prince of Wales,	36
The Duke of York,	35
Prince Edward of York,	3

It would be a great task to trace how far the Queen is, through her children and grandchildren, represented in the reigning families of Europe. Probably there never was a time when the Royal Family of England was more intimately linked than now with the reigning families of the world. The Queen's eldest daughter is the Dowager German Empress, and the Queen's grandson is the German Emperor today. The Queen's second son is now the reigning Duke of Saxe-Coburg Gotha. One of the Queen's granddaughters is now the Czarina of Russia, and it would be wearisome to enumerate all the alliances of the Queen's grandchildren with foreign Dukes and Princes. In considering the question of length of days, which enables Her Majesty to look upon so many grandchildren and great-grandchildren, it may not be out of place, perhaps, to note how few of the sovereigns of Europe have lived to what would be regarded as ripe old age. George III. died at 82. The Queen is 78. George II. died at 77, William IV. at 72, and Queen Elizabeth at 70. No other King or Queen of England has lived to be 70 years old. Again, as to the reigns of Queens. Queen Mary reigned 5 years, Queen Elizabeth 44, and Queen Anne 12, making together 61 years, or, in all, less than a year more than the Queen has already reigned. Queen Elizabeth, as already said, died at 70, Queen Anne at 69, and Queen Mary at 43. — *Canadian Independent*.

Boys and Girls.

I HAVE CLOSED MY BOOKS.

I have closed my books and hidden my slate,
And thrown my satchel across the gate;
My school is out for a season of rest,
And now for the school-room I love the best.

My school-room lies on the meadows wide,
Where under the clover the sunbeams hide;
Where the long vines cling to the mossy bars,
And the daisies tumble like falling stars.

Where clusters of buttercups gild the scene,
Like showers of gold-dust thrown over the green,
And the wind's flying footsteps are traced as they pass
By the dance of the sorrel and dip of the grass.

My lessons are written in clouds and trees,
And no one whispers except the breeze,
Who sometimes blows from a secret place,
A stray, sweet blossom against my face.

My school bell rings in the rippling stream,
Which hides itself, like a school boy's dream,
Under the shadow and out of sight,
But laughing still for its own delight.

My school-mates there are the birds and bees,
And the saucy squirrel more droll than these,
For he only learns, in all the week,
How many chestnuts will fill his cheeks.

My teacher is patient, and never yet
A lesson of hers did I once forget;
For wonderful lore do her lips impart,
And all her lessons are learned by heart.

O come! O come! or we shall be late,
And Autumn will fasten the golden gate.

— Katherine Lee Bates.

THE BOBOLINK'S NEST.

Frank H. Sweet.

DID you ever try to find a bobolink's nest? Sitting there on the fence, with his head cocked on one side, you think him the most rollicking, nonsensical, harum-scarum fellow in the world. But just watch him as he flirts his tail and bobs his head, and you will soon find that there is more than madness within that fluffed pate of his. Play the clown though he may, he is never off his guard; and not for one moment do his bright, keen eyes forget your presence.

Try to catch him and his mate unawares in the morning, when they are sitting about some secluded depression in the pasture, and calling and twittering to each other. Watch them never so closely; study the formations of the hollow; note the very tuft of grass about which they seem to be most solicitous, and then go and try to find their nest. Mr. Bobolink will take possession of some point of vantage a few yards away, and he will bob his head hospitably and indulge in a series of meditative, self-gratulatory chuckles and calls and whistles and half-suppressed gurgles of laughter. Now and then he will spring into the air in sheer delight at your puzzled looks, and his cheerful advice and jeering "hahahaha! ho! ho! ho! ho! ho! ho! ho! ho! ho! ho! ho!" will make you more determined than ever to find his nest.

But you search the grass for twenty yards in every direction; and then you begin over and search it again, and then again, and then again; and all the time Mr. Bob watches you sympathetically, with his tail up and head on one side, as though he had half a mind to come forward and assist in the search.

At last you make a pretense of abandoning the quest, and you saunter away with a great show of indifference, but with occasional backward peeps over your shoulder. And Mr. Bob — although he is not for one infinitesimal part of a second deceived — flies obligingly into the grass you have trampled, as though desirous of showing you the very spot.

And you go back and try again, more carefully than ever; and then you probably get angry and vow it is the last time you will make a fool of yourself. But it isn't. You go there again after a few days, and the more you go and try and don't find, the more determined you are to find.

And it is just possible — barely so — that if you search long enough and diligently enough, you will find the nest. But if you do, it will be by the merest accident; and the chances are that it will be in a tuft of grass you have examined half a dozen times before. There will be a few blades of grass crossed above, and perhaps some loose leaves near by; and you will wonder how in the name of all that is visible you were able to search so long without finding it.

But even now, if you move away a few yards and lose sight of that particular tuft of grass, you may have to begin your search over again. But the nest and the eggs are so like their surroundings that one may almost touch them before becoming aware of their presence. I have searched many and many a time for the curious, spotted eggs, but have seen but one bobolink's nest in my life, and was guided to that by a friend after I had trampled the grass all around it in fruitless search.

Peace Dale, R. I.

Editorial.

TRUE CHRISTIANITY.

IN our century Christianity has made an important gain in the new view many of its professors have come to entertain of its nature. For many centuries religious people had lived in the husk of the Gospel. The leaders of those ages found Christianity in what was outward, in the creed or polity, in rites and ceremonies and tactical successions. Quite too many still cling to these exploded fancies, but a good number are turning from these weak and beggarly elements to the essence of spiritual Christianity. The change began long ago with the Mystics, passed to the Moravians, and became pronounced through the English world by the agency of Wesley and the Methodists. Those of the Methodist trend find genuine Christianity to be inward and vital, to be the life and power of God in the soul rather than any form of doctrine or scheme of church organization.

To living Christians the forms and ceremonies are of less importance than the interior life. The husk is put aside for the kernel of nutritive truth within. The form does not make the Christian, but the spiritual life has a tendency to improve the form. A church made up of spiritual members is active and effective. It is in the world to do the work assigned by Providence. The new view of Christianity as an interior life was an important preparation for a century of missions and revivals. The Methodist revival began in the retouching of the inner experience of the founder; the "strange warming" he felt in Aldersgate St. has been repeated and extended in every revival and mission-field on the globe.

VICTORIAN LITERATURE IN AMERICA.

THE Victorian era furnishes material for a fruitful study in English literature. The two or three great names which appeared at first grew to a brilliant galaxy, whose light is seen over both hemispheres and whose salutary influence has been felt in molding the ideas and institutions of the English-speaking world. Though the political connections between England and America were long since sundered, the latter has remained from the first within the great cycle of English thought and literary expression. The mother country has always had great writers whom the Americans have delighted to follow. Prophets of freedom, like Milton, Chatham and Burke, have had a more ready hearing in America than at home. This literary bond between the nations has never been stronger than during the reign of the gracious Queen. The trend in the literary as well as the political world has been towards freedom, and English writers have been welcomed in America for their sentiment as well as style. Liberal government has had its powerful advocates on both sides the Atlantic.

The early American colonists were dependent upon the importation of books from England. They had few presses, and, even if they had had abundance, the sale of new books was not large enough in any colony to warrant the issue. The people were here to subdue the wilderness and the red men rather than to make books. The few they needed could be best brought from London. The books they read were, hardly any of them, literature at all; they were religious books—Baxter's "Dying Thoughts" and "Saints' Rest," Alleine's "Alarm," and the like. The Americans read two books, however, which have made a great place for themselves in the literature of the English-speaking world—Bunyan's "Pilgrim's Progress" and Defoe's "Robinson Crusoe." These were classics in America long before Victoria's time. Writers of the age of Elizabeth, like Shakespeare and Spenser, were not unknown in America, but were read mostly by the cultured few; they were not books of the people.

But just prior to the accession of Victoria appeared that "wizard of the north," Sir Walter Scott, who carried two generations wild with enthusiasm for his songs and tales. Though "Waverley" appeared anonymously, the qualities of the new genius were quickly detected in the remote settlements of America. They had found a new book, a brilliant chapter in modern literature, adapted to the tastes and needs of the hour. The songs of Tom Moore and Byron were much read in America, especially by the student class; Goldsmith's "Vicar of Wakefield" and "Deserted Village" were favorite books; while Hannah

More's pious stories and moral musings were popular.

With the young Queen's accession English literature burst into full bloom of summer. Flowers made glorious every old wall and castle as well as the famous establishments of London. This will be apparent on recalling a few names of English writers whose fame has extended to America; they became important factors in the production of a new American literature.

Macaulay and Carlyle became known in America about the time of the accession of Victoria. The former commanded a perfect style at once lucid, musical and forceful. His "Essays" are specimens of finished writing which took captive young America. Carlyle was more rugged; he thought in ingots and threw out his sentiment in chunks. The stream of his thought flowed as liquid from a jug, delivering itself with difficulty and much gurgling. It should be said that his earlier style was simpler and better; the biographic sketch of Burns is a model piece of work, a perfect medallion. The two writers were much unlike in temper and taste; Macaulay was optimistic, while Carlyle was pessimistic. He somehow came to feel that almighty Force had got into the saddle and was ruling with a rod of iron. Tennyson had a deft hand in shaping the thought and directing the taste of America.

But the greatest magician of the Queen's reign was Dickens. He carried the world by storm. He was read everywhere, in places high and low—in London and New York, in the jungles of India, and on the flat-boats of the Mississippi. Peer and peasant were equally carried off their feet. Dickens was simply inimitable. He boiled over with fun. Whoever read was bound to laugh in spite of their gravity. The American public knew Dickens; but Dickens did not know the American people. The "Pickwick Papers," "Oliver Twist," and "Martin Chuzzlewit" were greatly enjoyed, but he could not possibly have been more offensive to a generous people than in his "American Notes." He was not only unappreciative of the qualities of a kindred people, he was positively rude and coarse, making the butt of his ridicule some of the things held in honor by all true Americans.

With Victoria came the age of the novel. Bulwer-Lytton, Thackeray, Kingslake, Charles Kingsley, Wilkie Collins, William Black, Charles Reade, R. D. Blackmore, Anthony Trollope, Thomas Hardy, George Eliot, Hall Caine, and Mrs. Humphry Ward, with others too numerous to mention here, have flooded the English-speaking world with readable books. Never before have English authors been so widely read in America. The literary fellowships have done something to soften asperities and to bring the two peoples into more intimate relations.

History has found place in the Queen's reign. Hallam, Milman, Arnold, Alison, Grote, Green and Lecky stand worthily beside our own Bancroft, Prescott and Parkman in telling the stories of great peoples. The world has learned new lessons in both investigation and exposition, and English historians have taken advantage of the improvement. Green, by means of physical geography, has thrown an abundance of light on battles, sieges and courses of national movements and institutions. It is a curious and suggestive fact that most of these historians have been more extensively read in America than in their native land. Green has been a leading favorite with the people; he has caused Americans to see the course of English history along some of its obscure ways, and has at the same time kept the interests of the people and of human liberty uppermost.

The Queen's reign has also been marked by great scientific advance. Darwin, Huxley, Tyndall, and others have found abundance of appreciative readers in America, though we have not been deficient in able scientific authors.

Rev. George M. Steele, D. D.

WE are happy to publish the following affectionate and very fitting tribute to Dr. Steele, written by Dr. W. R. Clark, of Cambridge, under date of July 2:—

"I have just called on Dr. George M. Steele at his home in Auburndale. I found him on the veranda, resting in a reclining-chair, with his niece reading to him. His sight has partially failed, and his sufferings, from a complication of diseases, are occasionally severe, though much of the time he is quite free from pain. He hopes to go in a few days to the home of his son in Chicago, where the most ample arrangements have been made for his convenience and comfort. His niece will accompany him and affectionately devote herself to his care. He had hoped to spend a few more years in this vicin-

ity, doing such church work as might open before him, but this hope he has now abandoned.

"The Christian disciple and strong, manly man that he has ever been has no murmuring word or thought, yet he could not speak of breaking up his home, which he has enjoyed for forty-five years, and of leaving endeared associations without a choked utterance. He spoke tenderly of Prof. Bragdon's generous regard for him and of the respect and love uniformly shown him by his numerous friends. These friends he will ever cherish with grateful remembrance. He is receiving many letters from former students and other friends, warmly expressive of their high appreciation and love. One of these old students, now holding a high position in the church, and who has been under the influence of leading educators in this country and in Europe, writes: 'As I look over my life I recall no one who has helped me so much as yourself.' These tributes of affection are throwing a halo around his retiring life. No one may more justly offer the prayer of the Psalmist: 'Establish Thou the work of our hands upon us. Yea, the work of our hands establish Thou it.'"

Our Critics.

WE publish herewith an editorial which appeared in the *Chicopee Herald* of June 25, a special copy of which was sent to this office:—

AN ATTACK UPON DEBS.

THE ZION'S HERALD, the principal Methodist paper of New England, devotes its first page to what is called "The Outlook," a series of paragraphs and comments on current events. The author of this page is supposed to be a United States chaplain, a man who is fixed for life among the upper ten, and who evidently feels the importance and security of his position. He writes for the ZION'S HERALD with apparent editorial authority and approval, otherwise his squibs would be worth no special notice.

In the current issue of his paper this privileged character comes out in a most sarcastic manner against the scheme of Eugene V. Debs. The paragraph is unjust, heartless, cruel, a display of ignorance, if not of malevolence. It implies that Debs is selfish, scheming, unscrupulous, besides being visionary, and "a proper inmate for an asylum."

Now, a man who will utter such implications, and a paper that will publish them without protest or explanation, are deserving of sharp rebuke. Mr. Debs may be somewhat a visionary, his scheme may even prove a failure, but his effort to emancipate earth's toiling millions is nevertheless worthy of respect and sympathy.

It is the universal testimony of those who have met Mr. Debs, that he is sincere, honest, and deeply sympathetic. He is making a heroic effort to help his fellow-men. His position is a very difficult one. Mistakes are almost inevitable, but if he finally fails it will be largely due to the misrepresentation of the press, and especially of that part of it which calls itself religious.

Is it any wonder the workmen of America turn elsewhere for guidance when the representatives of the church make themselves so bitter? It would have been better for the writer in ZION'S HERALD to have lost his right hand rather than to have penned that paragraph. When the names of the present writer for ZION'S HERALD are forgotten, Debs will still be remembered as one who at least tried to do something to relieve suffering humanity.

It becomes one professing to teach the Golden Rule, to ridicule him who attempts to put that rule into practice.

Rev. R. E. Bisbee, pastor of the Methodist Church in Chicopee, in response to an inquiry concerning the writer of the editorial, says:—

Chicopee, Mass., June 26, 1897.

DEAR BROTHER: The editorial in *Chicopee Herald* for June 25 was inspired and largely written by me. I gave the editor the facts concerning Debs and told him not to publish unless he was satisfied. He added something to the editorial and put it in, and I suppose sent you a copy. I wanted to do what I could to counteract the evil influence of the paragraph without being obliged to speak of it from the pulpit.

Respectfully Yours,

R. E. BISBEE.

We also present the following letter, just as it was written, which, with the editorial quoted above, includes the only adverse criticisms we have received:—

Gorham, N. H., June 24, 1897.

REV. CHARLES PARKHURST—DEAR SIR AND BROTHER: It is not possible to make better use of ZION'S HERALD than to find broadcast to the reading world an insulting libel on Mr. Eugene V. Debs and his contemplated labor organization? Anything that looks towards the amelioration of the laboring classes or the establishing of the principles of applied Christianity, is frowned upon, while their promoters come in for a reprimand. Brothers Money-Bags, Hindicate, Corporation, Trust and Combine, these modern Octopuses, are patronizingly fawned upon. I suppose the Pharisees thought Moses a fit candidate for the asylum when he proposed leading the Israelites out of bondage to freedom; certainly the Pharisees, Hypocrites, thought the early Christians insane when they established Communistic principles—holding all things common. Eugene V. Debs will stand in sculptured marble in Boston's classic halls when the name of Charles Parkhurst shall forever be forgotten.

Respectfully Yours,

FRED A. LEITCH.

[Pastor Gorham M. E. Church.]

Is it possible that we are deceived in Debs? Has he no history written deep in blood and fire and riot, and the terrorizing of women and children, and the business paralysis of a great city? When did this leopard change his spots? Is the late president of the infamous American Railway Union, who suffered too short a term in jail to expiate his crimes against the social order, any worthier of trust because he poses as the leader of the so-called "Social Democracy," with schemes for uplifting the workmen as visionary as they are selfish? The uninformed people may be misled by his absurdities—unless our preachers warn them and teach them safe and righteous methods for their betterment. If our preachers are themselves deluded, and forget themselves so far as to pose as apologists for such anarchists as Debs, heaven help the people!

Personals.

—Bates College conferred the degree of D. D. upon Rev. George Skene, of Harvard St. Church, Cambridge.

—The Central observes: "Bishop Cranston has inspired a number of the churches with the belief that they can pay debts, and they have actually undertaken to do something in that line."

—Rev. O. P. Gifford, D. D., of Buffalo, N. Y., formerly of Boston, will supply the pulpit of the First Baptist Church on Commonwealth Ave., this city, morning and evening, all the Sundays in July.

—Rev. Frank K. Stratton, of St. Paul's Church, Lowell, received the degree of D. D. from Taylor University.

—Rev. Henry George Liddell, D. D., who prepared the Greek lexicon which bears his name with that of Scott, is now in his 87th year. He pronounces his name to rhyme with the word "riddle."

—Dr. C. H. Payne, secretary of the Board of Education, and Mrs. Payne are spending some days in New England. Dr. Payne preached in First Church, Taunton, June 27, and in the church at Watertown last Sunday.

—Rev. C. E. Holmes, pastor of the church at Newton, received the degree of A. B. from Harvard with the class of '97 as the result of special studies during the year, particularly in the departments of English literature and sociology.

—Rev. C. L. Nye, of Perry, Iowa, formerly of New England, has been assigned a part on the program of the International Epworth League Conference at Toronto, and will spend about a month afterwards in visiting friends and relatives in New England.

—Rev. F. P. Parkin, of the First Church, Germantown, Philadelphia, made a pleasant call at this office last week. He came East to Cottage City, taking his family there for the season, and will himself spend the month of August at that popular resort.

—That was a fine poem which Rev. J. E. King, D. D., read at the fiftieth anniversary of the class of '47 at Wesleyan University, and which is published in full in last week's *Northern Christian Advocate*. Dr. King has been present at every Commencement season since his graduation.

—Chancellor Day, of Syracuse University, will not spend his vacation in his summer home at Monmouth, Me., as has been his custom for many years, but at Onanoke, Thousand Islands, N. Y. Dr. Day makes this change in order to be more available in meeting the demands made upon him in the interest of the University.

—Edward Harmon Virgin, son of Rev. E. W. Virgin, and Miss Lila A. Harmon, the sister of Mrs. Virgin, joined the Epworth Pilgrimage, sailing for Glasgow on S. S. "City of Rome," Saturday, July 3. They are in the fourth section of the company, which will, beside visiting Epworth, make a short tour of the European capitals.

—The *Pittsburg Christian Advocate* of July 1 says: "Monday next Dr. Daniel Dorchester, Jr., pastor of Christ Church, will leave with his family for his summer vacation of two months in New England. He is doing most efficient and successful work in his church, and his people wish him abundant rest and recuperation during his vacation."

—Rev. F. L. Buzzell, of Columbia River Conference, is visiting his parents at West Barrington, N. H. After eight years of faithful and effective service in that Conference, he desires to take a course in the School of Theology of Boston University. He would be glad to supply some church in New England for a time. He is highly commended by his presiding elder and others.

—The June number of *The Study*, the little quarterly issued by the Hiff School of Theology, of the University of Denver, contains Bishop Warren's baccalaureate address, delivered before Northwestern University at its recent Commencement, on "The Field for College Work." The address outlines with inspiring fervor and eloquence some of the fundamental elements which belong to higher education.

—It is interesting to note, in connection with the publication of Edward Bellamy's second volume, "Equality," that it is now ten years since "Looking Backward" appeared. The distinguished author is forty-seven years of age. He lives in Chicopee Falls, in the home long occupied by his father, who was a beloved Baptist clergyman of the town. He was educated at Union College, Schenectady, but did not graduate. After a year in Germany he studied law and entered the bar, but never practiced. A literary career seemed to him more strongly, and journalism afforded the more available gateway thereto. His first newspaper experience was on the staff of the New York Evening Post, and from that journal he went to the Springfield Union. Besides his European trip, a journey to Hawaii by way of Panama and a return across the continent has given him a considerable geographical range in his knowledge of the world at large. For several years past, therefore, Mr. Bellamy—his health never robust, and of late constantly struggling against invalidism and illness—has devoted his ripest efforts to an exposition of the economical and ethical basis of the new order which he holds that the natural course of social evolution will establish.

— Mr. Richard Dymond and wife, and Miss Helen, daughter of Mr. Wm. Ebersole, left Cincinnati last week for a brief tour through the British Isles.

— Rev. Dr. Wm. Sutherland, of the Methodist Church of Canada, has been elected to deliver the next course of lectures on the Cole Foundation at Vanderbilt University. The theme is, "The Relation of the Church to Sociology."

— Dr. and Mrs. Lowry, of Peking, return to their work by the steamer on which Dr. and Mrs. S. L. Baldwin expect to sail from San Francisco, Aug. 9. Miss Evelyn Pinkney, who goes out as teacher for missionary children in Foochow, will also be in the party.

— That was a noble and heroic act — worthy of proud and enduring record — on the part of that Negro, Joseph Evans, who sprang into the Charles River near the Cottage Farms bridge in this city one day last week to rescue a white boy who was drowning, and lost his life in the effort. Both were drowned.

— The bronze statue of Harriet Beecher Stowe, which will soon be erected in Hartford, Conn., will be twelve feet high, and will represent Mrs. Stowe seated, with a suppliant figure of Uncle Tom stretching forth a pair of brawny arms, from which hang broken shackles. The statue is the work of W. Clark Noble.

— William Homer Haskell, of Merrimac, twenty-two years of age, has won the Longfellow traveling scholarship offered by the Boston Museum of Fine Arts. He is to receive \$600 a year, for three years, which he must spend in art schools in Europe, under supervision of one or more American painters in each place.

— Rev. T. P. Adams and wife, who are living with their son, pastor of the Methodist Episcopal Church at Yalesville, Conn., will spend July and August at Old Orchard. Mr. Adams is considerably improved in health. Rev. Fred W. Adams will spend July at Old Orchard with his parents, his church having voted him a month's vacation.

— Miss Ida Platt, of Chicago, is the only colored woman lawyer in this country. She is a daughter of Jacob E. Platt, a lumber merchant of Chicago. She was born in that city in 1863, and graduated from the Central High School at the age of sixteen. She has risen rapidly in her profession, and won the respect of her fellow-barristers. She has a large clientele, much of her work being among foreigners. She speaks French and German fluently, and is an accomplished musician.

— Rev. Dr. D. B. Randall attended church on June 27 for the first time in many months. We are happy to state that every day finds him improving in strength and vigor. He writes: "As my birthday occurs on Sunday, and as I was born at half-past ten o'clock at night, I have concluded to observe Monday, the 19th, as my birthday. I shall probably be at the campground at Old Orchard at the time. My post-office address for the present will be Old Orchard Camp-ground, York Co., Maine."

— Rev. Alfred Noon, Ph. D., is to deliver what he characterizes as "Ten Temperance Lessons," at the New England Chautauque Assembly. He has prepared in pamphlet form syllabi of the "Lessons," which we have examined with much interest and profit. The scope of these "Lessons" is exceedingly practical, pertinent and comprehensive. We advise our friends to hear these lectures. A study of the syllabi will be found very suggestive and helpful in the preparation of fresh temperance talks and addresses.

— Speaking of the number of ministers in the New England Conference who are the sons of ministers, a valued friend hands in the following list: Samuel F. and F. N. Upham, John W. Lindsay, J. W. and Franklin Hamilton, Charles F. Rice, W. N. Brodbeck, L. B. Bates, J. D. Pickles, W. J. Heath, James Mudge, A. H. and E. P. Herriek, E. H. Hughes, W. R. Newhall, W. I. Haven, L. H. Dorchester, C. N. Tilton, W. D. Bridge, Alfred Noon, J. A. Day, G. C. Osgood, C. R. Sherman, A. W. L. Nelson, J. P. Chadbourne, F. J. McConnell. Our attention is also called to the fact that the speakers at the Commencement exercises from the School of Theology of Boston University for the last two years have been sons of ministers.

— Rev. S. A. Steel, D. D., closes an interesting contribution in last week's *Independent* upon "The President's Visit to the South," with this happy reference to Mrs. McKinley:—

"The pleasure afforded by President McKinley's visit was immensely heightened by the presence of Mrs. McKinley. Our Southern people don't take much stock, and I hope they never will, in the new woman, but they know how to honor and to love true womanhood. The praise of Mrs. McKinley is on every tongue. Her refined and gentle bearing, the beautiful simplicity of her manners, the utter absence of all consciousness of her exalted position, her gracious acceptance of attentions that must sorely have tried her delicate strength — everything she did and said was so ladylike, according to our Southern notions, that she won our hearts completely."

— Rev. Frank W. Gunsaulus, D. D., pastor of Plymouth Congregational Church and president of the Armour Institute of Chicago, who has been seriously ill ever since his return two months ago from New York, where it is supposed that he made arrangements to become the pastor of the Broadway Tabernacle, has been removed to the sanitarium at Alma, Mich. "Dr. Gunsaulus was irrepressible," says the Chicago Post. "He studied, wrote, and lectured as if

he were endowed with the powers of a triple expansion engine. In the varied line of his thought and work he was prodigal of the energy that feeds on imagination. He dreamed dreams, and in trying to make their details available for the people of his church and the students of his beloved institute he exhausted his stock of vital force."

— It may not be generally known that Henry M. Aiden, the remarkably successful editor of *Harper's Magazine*, is a son of the Green Mountain State, born on Mt. Tabor, Rutland County, in 1836. He was educated at Williams College and Andover Theological Seminary, but was never ordained as a preacher. In 1869 he was called to his present position. An intelligent critic finds the secret of his great success in the following statement:—

"He thinks an editor should possess the instinct to detect the drift of tendencies of thought and events, and should be ready to fall in with them. He does not propose to perform himself the function of leading his readers into the paths that in his private opinion they ought to follow, but to learn how progress is setting its face, and then throw light upon its forward steps. His senses are ever alert for the out-reaching of public thought, and his mind is ever busy with the means of utilizing them for his magazine, thus giving his readers what they are really interested in, and what they are, by the natural course of a progressive culture, prepared to appreciate. In this perceptive power lies his greatness as an editor."

— The *Critic* of New York, in its issue of June 26, will gratify many interested readers of *Zion's Herald*, in presenting an electro of him, accompanied by a sympathetic and critical sketch from a long-time friend. The author of "The Shadow Christ"—that strange but enthralling book—graduated from Yale Divinity School in '88. He was, first, pastor of a church in Sharon, Conn., and later at West Springfield. He now lives at Northampton, and has "left the pulpit to become a preacher who writes rather than a writer who preaches." The *Old Testament* is, according to his "Shadow Christ," a sequence of personalities rather than of dispensations. Moses, "in whom the love of God was wrought out as an imperious obligation to do other than he would;" David, the first to say "God and I;" Job, "the discoverer of infinity;" and Isaiah, who is the "Shadow Christ," and whose wondering "what kind of a man would God be, if He came to Judea," was "the most awful and beautiful reach of insight the world has known." The book that is called by his name is "the struggle of the world's dream"—the Saviour sleep—the unawakened New Testament; it is the book of the man "who utterly knew that on an earth where even a man could not be great without a sorrow, a God without a cross would not be even a man."

Brieflets.

Some of our reporters cannot realize that there are from three to five urgent applicants for every inch of space in our ordinary 16-page issue. Those who write of current church and League work could greatly relieve the constant pressure upon our columns if they would study to omit minor happenings and exercise the art of condensation in reporting events of general interest.

We have read with thrilling and grateful interest, in the *Denver Republican* of June 23, of an effort on the part of Trinity Church, the previous Sunday, to extinguish a debt of \$60,000, which proved successful. Dr. Moore of the *Western* fittingly characterizes it as "hilarious giving." To raise such a large amount of money in these times, and after the financial history of Denver in these latter years, is a result without parallel in our recollection. We send several amens clear across the continent to Dr. Cobern, the pastor, and to Bishop Warren, and all the generous host at Trinity!

We are gratified to announce that at the annual meeting of the Freedmen's Aid and Southern Education Society, held at Cincinnati this week, it appeared that the receipts for the present year were from ten to fifteen thousand dollars more than for the previous year. As the financial stringency continues with increasing force, and as this is known as the short financial year on account of the session of the General Conference, the above record is very encouraging.

Rev. Richard Green, a scholarly Wesleyan minister in England, has recently published a bibliography of the most exhaustive sort, touching the works of John and Charles Wesley, with a list of the early editions, descriptive and illustrative notes, etc., making a volume of 246 pages. From this it appears that the two Wesleys are responsible for 336 prose works, 61 poetic, and 14 musical — 401 in all. But the 50 volumes of the *Christian Library* and the 14 volumes of the *Arminian Magazine* are, in each case, counted as only one work; so that the expanded total would be nearer 500 than 400. John Wesley wrote 233 original works and edited 109, while there are 30 works published by the brothers jointly or whose preface authorship cannot be determined. An enormous amount of work, truly, but probably as enjoyable in the performance and as beneficial in the results as anything the great founders did.

About seventy-five women prominent in Protestant Episcopal circles of New York and neighboring cities assembled at Peekskill recently for the annual retreat of the Associate Sisters of

the Order of St. Mary, the Anglican order of the Protestant Episcopal Church in the United States, at St. Gabriel's, the mother convent of the order. They remained for four days, spending their time in prayer and meditation, and under strict orders to maintain absolute silence. They were not allowed to address any one except Sister Anne, who was in charge of the services, and then only on questions pertaining to their religious duties. On their arrival at the convent the associates were received by Mother Sarah, the new Superior of the order, and were assigned to the cells which they were to occupy. Here in the nineteenth century reappears the sincere but very morbid religious aspirations which developed in the hermits, the monastics and the pillar saints in the early centuries. It betokens a very unhealthy and un-Christian type of religious devotee.

The Methodist New Connexion of Great Britain has just held its centennial celebration. According to the declaration of Dr. W. J. Townsend, connexional editor and ex-president, "the Methodist New Connexion sought to vindicate the position that Methodists were a true church, and to establish both ministers and the laity in the exercise of their proper rights. Before its commencement Methodism was an appendage to the Established Church." The Conference is constituted equally of ministers and laymen. The body has always been relatively small; it began in 1797 with 5,000 members. In 1841 it had increased to 22,000, when it lost 5,000 through an expulsion for alleged heresy of one Joseph Barker, who had been a preacher of great popularity in the denomination. In 1874 the membership had increased to 31,000 when a contribution of 8,000 was made to form the Methodist Church of Canada. The present membership is only 33,000. The senior General Booth was for many years a member of this denomination. Dr. Townsend, referring to him, says:—

"We have had several splendid evangelists in our ministry, and especially Rev. W. Booth, now General Booth, who conducted missions throughout the Connexion for eight or nine years with extraordinary success. His severe and trenchant criticisms of ordinary church methods and his overbearing attitude towards our leading ministers roused towards him widespread dissatisfaction and led to a rejection by the Conference of his proposed course of labor in the body. No denomination could have held Mr. Booth within its walls, but after his withdrawal from us there was a distinct diminution of the evangelistic spirit among us."

One fact stands out very strikingly as we study the Methodism of other lands, and that is the lack of commensurate growth with our Episcopal Methodism.

Death of a Distinguished Methodist Scholar.

REV. DR. HENRY M. HARMAN, professor emeritus of Dickinson College, and one of the most profoundly educated men in our denomination, died at his home in Baltimore, July 2, at the age of 75 years. His wife survives him.

Dr. Harman was born in Arundel County, Md., March 22, 1822. When seventeen years old he united with the Methodist Episcopal Church. In the fall of 1845 he entered the freshman class of Dickinson College, and in 1870 was made professor of ancient languages and literature. In 1866 Dickinson College gave him the degree of D. D., and in 1886 Wesleyan University conferred upon him the degree of LL. D.

Dr. Harman was a critical and most thorough Biblical student, and, while conservative in his tendencies, was so loyal to the truth as he saw it that he fearlessly gave expression to his views, though sometimes at variance with traditional and preconceived notions. He was among the first of distinguished scholars in our church to recognize freely and fully the results of modern Biblical inquiry and investigation, as did his intimate friend, counselor and adviser, the late Prof. J. E. Latimer, S. T. D., of the School of Theology, Boston University. Dr. Harman wrote much for the *Methodist Quarterly Review*, but his "Introduction to the Study of the Holy Scriptures" is his great monumental work and happily illustrates that modernness in his thought which we have noted. As we only learn of his decease just as we are going to press, we are unable to do him anything like fitting justice.

The funeral was held on Monday afternoon at the Madison Avenue Church, Baltimore, conducted by Rev. Dr. John Lanahan, assisted by Rev. Dr. L. B. Wilson, presiding elder of Washington District, and by Rev. Dr. George E. Reed, president of Dickinson College.

The Apple of Discord on the Floor of the British Wesleyan Conference.

THE profound reverence for the name of Wesley, which English Methodists have entertained for more than a hundred years, and the high esteem in which his remarkable sagacity and statesmanlike genius have been held, have made the British Wesleyan Conference very hesitant to attempt the remodeling, in any particular, of the ecclesiastical fabric he bequeathed to his people and its adjustment to the altered conditions and requirements of the times. For the first half-century after Wesley's death this attitude of unyielding conservatism was maintained at the ruinous cost of disruption and dismemberment. During the last three decades wiser counsels have prevailed. Agitation has found fuller opportunity and fairer play. The claims of reformers once rudely re-

sisted are now met in a spirit of concession, and proposed changes, at one time deprecated as pregnant with disaster, such for example as the admission of laymen to the Annual Conference, have long transpired with the happiest results. Bolated and begrudged concessions, however, settle nothing and secure no quiet. The work of reform is never complete or final, especially where it has been allowed to fall hopelessly into arrears. At present the questions clamoring for settlement are three — the extension of the term of pastoral service in the circuits, the admission of women as lay delegates to the Conference, and the transposition of the pastoral and representative sessions in the order of the Conference program, the latter question appearing in the eyes of some over-jalous conservatives to involve the proposal to extend to the lay representatives the privilege of voting, along with the ministers, for the man who is to preside over their joint deliberations.

Although the last of these items of controversy has been steadily pounded by stalwart flatmen on many a threshing-floor of debate during the year, and like the proverbial red rag has stirred up considerable feeling, neither it nor the woman problem can be regarded as matters of vital moment. Some leading and influential laymen like the Right Honorable Sir Henry Fowler, late Secretary of State for India, his law-partner, Mr. Perks, and Mr. F. Bunting, editor of the *Contemporary Review*, regard with absolute indifference the proposed innovation. Others see in it the open door by which secular politics may find an introduction to the Conference floor, influencing lay preference in the election of the president. Still others welcome it as a natural and inevitable result of the growth and extension of democratic principles in the ecclesiastical sphere. In the growing weariness, however, of divisive issues and distracting controversy there has lately developed a strong disposition to shelve the contention indefinitely. As to the question of woman's promotion to a place in the chief assembly of the church, the friends of the movement are too few and for the most part too obscure to give it prominence or to promise it success.

Till very recently, too, it seemed certain that the battle of the coming Conference would be fought over the proposal to extend the pastoral term. Some leading laymen and circuit riders and many prominent ministers insist that such extension is an imperative necessity if Methodism is to hold its own especially in the large towns and cities. To a larger number probably both of ministers and laymen the change would be unwelcome. Preachers of ability and large resources look upon the clause (11th) in Wesley's Deed Poll which forbids the appointment of any preacher to a circuit for more than three years as an anachronism inflicting needless hardship. Several of the most scholarly and most gifted men, such as W. J. Dawson and F. Ballard, have on this account left the Methodist fold in recent years and accepted the pastorate of Congregational churches. Not only is the compulsory triennial migration irksome, but it is held that no opportunity is afforded for carrying out any comprehensive and fruitful scheme of church work, and little scope is offered for spiritual and intellectual development. It is pointed out that a full term in a Wesleyan circuit where four or five preachers are appointed to as many churches, is barely equal to eight or nine months of a pastorate over a single church. It is insisted that the clause defeats its own purpose; that Wesley did not object to prolonged pastoral oversight where it was likely to be serviceable, but worded the obnoxious clause so as to expressly provide for it in the case of the handful of English Church clergymen who at first co-operated with him in his work. Now, however, it is the men who are professedly engaged in building up the churches who have periodically to migrate, while the men who are doing distinctly evangelistic work at certain mission centres are permitted to remain indefinitely.

Notwithstanding this strong array of reasons in its favor, the permission to prolong the pastoral term recommended a few weeks ago by the committee appointed by the last Conference to consider the question and report, and sent by them to the district synods for criticism and suggestion, has been vigorously opposed by a majority of the synods, and here again invincible conservatism triumphs for the time being. The change is held to be needless and uncalled-for; to involve danger, not only to the polity, but also to the doctrine, of Methodism; to necessitate a costly appeal to Parliament and some tampering with the testamentary dispositions of the pious dead. It is insisted that the desire for change is deep-seated and natural in Methodist churches; that rotation promotes "the intelligence and spirituality of the flock;" that beyond the term of three years the popularity and usefulness of the average preacher are apt to decline. But probably the consideration of greatest weight and force against the proposal is contained in the words of the distinguished statesman above alluded to. "My point," he says, "has been and is that the changes proposed raise grave issues on which strong opinions are conscientiously held on both sides. While there are changes which might be wise and desirable if there were an overwhelming majority in their favor, yet those changes come to be either wise or desirable when they can only be carried as the result of bitter, prolonged, and possibly ruinous controversy." Undoubtedly this weighty word of admonition spoken at a critical moment has completely demoralized the advocates of reform and dealt a death-blow to their prospects for a while.

The Sunday School.

THIRD QUARTER. LESSON III.

Sunday, July 18.

Acts 17: 1-13.

Rev. W. O. Holway, D. D., U. S. N.

PAUL AT THESSALONICA AND BEREÄ.

I. Preliminary.

1. Golden Text: *They received the word with all readiness of mind, and searched the Scriptures daily.*—Acts 17: 11.

2. Date: A. D. 52.

3. Places: Thessalonica (the modern Saloniki), the chief city of Macedonia; Berea (the modern Verria), also in Macedonia.

4. Home Readings: Monday—Acts 17: 1-3. Tuesday—Acts 17: 10-15. Wednesday—1 Thess. 1. Thursday—1 Thess. 3. Friday—John 5: 23-26. Saturday—Deut. 6: 1-5. Sunday—Luke 24: 26-32.

II. Introductory.

Released from the jail at Philippi, and leaving Luke behind to organize the converts into a church, Paul departed with Silas and (probably) Timothy westward. Amphipolis and Apollonia did not detain them because they contained no synagogue, and their plan was to perform their work, as far as possible, in the great centres of population and influence. So they continued their journey until they reached the famous Macedonian city of Thessalonica, where they took up their abode in the house of a Jew "who had grasped the common name of Jesus into Jason." Miserably poor, Paul was here compelled to resort to his trade to provide himself with the necessities of life, and the difficulty was enhanced by the prevalence of a famine which caused the price of wheat to go up to six times its usual rate. But for the generous liberality of the Philippian converts who over and over again sent him grateful contributions, the apostle would have been at a loss how to care for himself in the present or to plan for his future. But neither poverty, nor enforced manual labor, nor the pain from which he still suffered from his scourging at Philippi could quench his zeal. There was a synagogue in Thessalonica, and for three successive Sabbaths Paul reasoned with those present, explaining the prophecies, showing that they predicted a Messiah who should suffer and should rise from the dead, and proclaiming that this was the Messiah whom he was commissioned to preach. The doctrine found hearers. Some of the Jews were convinced and were enrolled among the disciples; a great many Greek proselytes also, "and of the chief women not a few." But the reaction came here as elsewhere. The teaching was too revolutionary to suit the extreme legalists. They opposed the apostle, and at last, enraged by his success, they hired a band of roughs and scoundrels, the very scum of the populace, and attacked the house of Jason, intending to apprehend Paul and Silas and bring them before the popular assembly. Either Paul was absent at the time, or he and his companion had been warned and had concealed themselves. Failing to find them, the mob seized Jason and some other Christians and dragged them before the magistrates. "These fellows," they asserted, "who have raised mischief everywhere else, have come here. Jason has taken them into his house. They ought to be tried for insulting the emperor, for they say there is another king named Jesus." But the politarchs of Thessalonica showed themselves to be more reasonable and sensible than the dumviri of Philippi. They contented themselves with simply taking security from Jason and his companions, and dismissed the case. It was now evident, however, to Paul and Silas, that their public work in that city had come to an end. The Jews were bitter, the populace excited. So "the brethren sent away Paul and Silas by night unto Berea." Here a hearty welcome awaited them. The Jews in this place were not so narrow, not so prejudiced, as was the case elsewhere. Not only did they candidly listen to Paul's arguments, but they themselves examined the Scriptures daily to see "whether these things were so."

III. Expository.

1. When they.—Luke being left at Philippi, he no longer says "we." Had passed through Amphipolis and Apollonia—towns on the great Egnatian Road, thirty-three and sixty-three miles west of Philippi respectively. The first-named was formerly called "Nine

Ways" from the number of roads that met there. In neither town was there a synagogue, and both of them could be Christianized later from the neighboring cities. So Paul and Silas and Timothy probably rested in each, but "passed through." Came to Thessalonica—"a very important commercial centre, about one hundred miles southwest of Philippi. Under its old name, Therna, we read of it in Herodotus and Thucydides. It was rebuilt by Cassander and renamed after his wife Thessalonica, sister to Alexander the Great. Before the building of Constantinople it was really the capital of Greece and Illyricum. Its present name is Saloniki, and it is the second city of European Turkey" (Revision Commentary). Where was a synagogue—the synagogue of the district. "Paul's own account in his epistles to the Thessalonians interestingly reveals what his 'entrance' was after he had been 'shamefully entreated at Philippi.' He used no 'flattering words,' no 'cloak of civility,' no 'laboring night and day,' probably at his handicraft of tent-making, he refused to be 'chargeable unto any.' 'Holly, and justly, and unblamably' living himself, he could enjoin holy living upon others with a boundless authority" (Whedon).

2, 3. As his manner (R. V., "custom") was—following his Master's custom of teaching in the synagogues (Luke 4: 16). Paul always made his first appeal to the Jews; if rejected by them he turned to the Gentiles. Three Sabbath days.—We are not to infer from this that his stay in Thessalonica was limited to three weeks—rather that his principal teaching of his fellow-countrymen occupied him that time. He founded a flourishing church here, composed chiefly of Gentile converts. Reasoned with them from the Scriptures.—He met them on their own and their revered ground. Apparently he founded no argument on Christ's miracles. Opening and alleging—unfolding the truth from the Scriptures and setting it forth. There is no hint in the word of dogmatizing. That Christ must needs have suffered (R. V., "that it behooved the Christ to suffer").—Such chapters as Isaiah 53 would prove this. Risen (R. V., "to rise") again.—"For they, like the disciples themselves in earlier days (John 20: 9), understood not the Scriptures (such as Psa. 16: 10) that he must rise again from the dead" (Cambridge Bible). That this Jesus whom I preach (R. V., "proclaim") . . . is Christ (R. V., "the Christ").—"The scope of the argument is this: The true Messiah must die and rise again; Jesus has fulfilled that condition of prophecy, and is therefore the promised Messiah" (Hackett).

4. Some of them believed (R. V., "were persuaded")—referring to the Jews. Consorted with Paul and Silas—"cast in their lot with Paul and Silas; not only accepted theoretically their interpretations of prophecy, but practically adopted the Christian life with all the dangers which such a course entailed" (Abbott). Of the devout Greeks a great multitude—more Greeks than Jews, and these mostly proselytes and regular attendants at the synagogues. But there were many outsiders also. "Ye turned from idols [1 Thess. 1: 9] to serve the living God." "Conspicuous among these was Aristarchus, the sharer of St. Paul's perils from mob violence at Ephesus; of his visit to Jerusalem; of his voyage and shipwreck; and of his last imprisonment" (Farrar). Chief women not a few.—Women seemed to play an important part in the social and religious life of Macedonia. They were allowed to hold property. From their gallery or separating lattice these eminent ladies could hear the apostle's discourse, and whether Jew or Gentile, they accepted the crucified Messiah. Yet while the apostle thus demonstrated a suffering Messiah, he must, as a counterpart, have drawn pictures of the Messiah on His throne of glory (Matt. 23: 21) so vivid as to leave a most solemn expectation of an immediate second advent in the minds of the young church (1 Thess. 4: 13-17). Of this error, the pernicious effect then, as in all ages, even our own, was great. There were some who neglected the duties of this life (1 Thess. 5: 13) and the apostle was obliged to write his second epistle to them in order expressly to correct the conception that that day was "at hand" (1 Thess. 5: 10) (Whedon).

5. But the Jews—those not "persuaded." Which believed not—omitted in R. V. Moved with envy (R. V., "jealousy")—at the growth of the new faith, and the consequent danger to Judaism. Took unto them—as accomplices. Certain lewd fellows of the baser sort (R. V., "vile fellows of the rabble")—those who loafed about the markets or forum; the scum of the populace; ready for any mischief or excitement. Set the city in an uproar—a tumult so great as to affect the whole city. Assaulted the house of Jason—where Paul and Silas lodged. Sought to bring them out (R. V., "forth") to the people—either to the tender mercies of the mob, or to the public assembly.

6, 7. When they found them not.—Paul had suffered so much from the "Jews" that he probably anticipated their malevolence and sought a place of safety. Drew (R. V., "dragged") Jason and certain brethren.—Possibly the house of Jason was the meeting-place of the infant church. Unto the rulers—literally, "the politarchs." Thessalonica was a "free" city, this privilege having been granted because of the side which it took in the conflict between Augustus and Antony with Brutus and Cassius (B. C. 42). In Paul's day an inscription containing the names of seven of the politarchs was engraven on an arch over the Egnatian Way, which cuts the city in two. The stones containing these names were shipped to England during the outbreak of 1876 and are now in the British

Museum. These that have turned the world upside down.—"There is more truth in this hyperbole than they suppose. The world is wrong side up and needs to be turned 'upside down' to be brought right side up" (Whedon). Do contrary to the decrees of Caesar.—Claudius ruled at this time. "Paul's unfolding the Messiah in His royal character as son of David and eternal king of Israel enabled the Jews to set Jesus against Caesar. It is the same deception as the Jews used in regard to Jesus before Pilate, and with much the same effect" (Whedon). Another king, one Jesus.—"We can scarcely now realize the suspicions which must have been roused against the early preachers of Christianity by the very language they used."

The religion of Christ is revolutionary. Its aim is to overthrow selfishness and cruelty, idolatry, and all forms of immorality. What human depravity has accomplished it seeks to abolish. Wherever the Gospel goes, it destroys superstitious rites, puts away false religions, and calls upon men to forsake the service of idols and the world, and turn unto the living God (Revision Commentary).

8, 9. They troubled the people (R. V., "multitude") and the rulers.—They did not like to have seditious persons in their midst, nor to have the report go to Rome that such were harbored. Taken security—exact of Jason and his companions a money or personal pledge that the peace should no longer be disturbed by himself or guests. This necessitated the departure of Paul and Silas, and prevented their return. The former alludes to it (1 Thess. 2: 18) as the hindrance of Satan to his return. Sent away Paul and Silas by night—fearing another outbreak if they remained. Timothy apparently tarried for a while. Unto Berea (R. V., "Beroia")—sixty miles northwest of Thessalonica. Although Paul had great success here, the name of Berea never occurs in his epistles.

The second European Church has had a distinguished history during the Christian ages. For centuries Thessalonica was the bulwark against the Turkish assaults and the lamp whence went forth a Christianizing light over the northern barbarians. The eminence of her bishops, her Christian literature and her theological science, acquired her the title of the "Orthodox City" (Whedon).

11, 12. These were more noble—literally, "better born; less narrow, less prejudiced. Received the word—manifesting a candid spirit. Searched the Scriptures (R. V., "examining the Scriptures") daily—proving or testing Paul's teachings of alleged fulfillment with the prophecies themselves. Therefore many of them believed.—"There was a close connection between their faith and the study of the Scriptures. Men cannot believe unless they hear (Rom. 10: 14). A patient study of the Gospel usually leads to the acceptance of it" (Revision Commentary). Also of honorable women which were Greeks—R. V., "also of the Greek women of honorable estate."

IV. Illustrative.

1. Mr. Geo. Müller, founder of the orphan Home, England, says: "In forty-six years I have read my Bible through a hundred times; yet it is always fresh and new when I begin it again."

2. You cannot read the Bible as you do other books. I visited Mr. Frang's chromo establishment in Boston and saw the process of printing the picture of some public man. The first stone made hardly an impression on the paper. The second showed no sign of change. The third sign. The fifth and sixth showed only outlines of a man's head. The tenth, the man's face, chin, nose and forehead appeared. The fifteenth and twentieth looked like a dim picture. The twenty-eighth impression stood forth as natural as life. It looked as though it would speak to you. So, carefully and prayerfully read the Word of God—read the same chapter again and again, and the twenty-eighth time Christ Jesus will shine forth (Moody).

THE "MOUNTAINS" HAVE NOT MOVED.

They are Still on the Map, and Will have Thousands of Visitors this Year.

The disturbing reports concerning the possible transfer of the most interesting section of the White Mountains region to private commercial control, need not interfere in the slightest degree with the vacation plans of those who prefer the climate and scenery of the New England highlands for their annual summer outing. Mt. Washington and its great and glorious company of breeze-swept peaks are still there, and there they will remain until there are none left to enjoy vacations.

Those who are planning to go to the mountains this season will be interested to know that never has there been such a general and concerted outlay of money and effort on the part of the hotel people for the improvement of their well-known hostleries. On the East Side and West Side alike the landlords have been busy during the spring and winter months, superintending the installation of electric light plants, the making of new golf links and bicycle and foot-paths and the improvement of old ones, the refurbishing of interiors and the enlargement of outdoor conveniences, so that this season is likely to find hotel life in the mountains the nearest approach to an ideal existence that this mundane sphere can produce.

Nature has already done her full share toward this end, and there is no more restful, healthful, and generally delightful region in the whole world than that comprised under the general designation of "the White Mountains." Those who have never yet taken a trip to this wonderful land of the sky, with its wealth of majestic scenery, its bracing air, and its delightful social summer life, will be surprised to find how short a journey it really is from Boston or any of the other large centres of population.

The fast and luxurious express trains of the Boston & Maine Railroad System bring the tourist into surprisingly close touch with the mountain region, and those who contemplate the trip should not fail to send to the General Passenger Department of the road, Union Station, Boston, for a copy of the comprehensive, illustrated guide-book, "Among the Mountains." This gives all necessary information, and is sent free to all who send a two-cent stamp for postage.

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A VISIT TO NOVA SCOTIA.

IV.

AFTER four very pleasant and restful weeks in this Province, and as the result of some researches into its early history, we find our note-book filled with data from which we

Gather Up Some Fragments.

On the steamer "City of St. John" during its return trip from Halifax to Yarmouth, with twenty-four hours before us to be occupied in some way, an impulse strengthened by years of habit constrains us to write. We trust that some among the many Nova Scotians residing in New England who are readers of the HERALD, will share in the lively interest we feel in regard to their beloved mother land.

New Englanders and Nova Scotians are blood relatives. We have noted this fact before, but it has been happily and strikingly enforced in our recent travels and investigations. A reliable authority confirms this fact in the following terms: "The settlement during the years 1759-'61 of a large part of Nova Scotia, and that as a rule the most fertile part, by groups of colonists from New England, is one of the most important events in the history of our Province." And then this same authority proceeds to specify that the following councils were settled by people from New England—Cumberland, Sackville, Mangerville, Annapolis, Cornwallis, Falmouth, Granville, Horton, and Newport; and he adds: "An appreciable, if not a controlling, New England element was also found in Amherst, Windsor, Truro."

Disappointment Over the Loss of Maine.

These people are justly proud of their origin and of their land, and they will never forgive Lord Ashburton because in his negotiation concerning boundary lines he gave away the State of Maine which, it is stoutly claimed, belonged to this Province. If the reader when visiting this land should desire to learn something of the mettle of the intelligent and leading citizens and their opinion of Daniel Webster and Lord Ashburton, let him refer to this historic treaty. No American cherishes a more appreciative estimate of Webster and his consummate diplomatic ability, while their characterization of Lord Ashburton will show that they have little regard for official prestige and titles if satisfied that they have suffered through incapacity or intentional wrong. As an illustration of this fact we quote the opinion of a distinguished jurist of the Province which lies in print before us. In writing of Lord Ashburton's work in the negotiation the Judge says:—

"But how came he out of the negotiation with Mr. Webster? He gave away the four million acres of mineral lands. He gave away the islands of St. George's. He surrendered the fort and strip of land at House's Point. He abandoned to New York forty thousand acres of soil and over sixty thousand to Vermont. He yielded the villages to the United States, and gave up the source of the Connecticut, and gave a hundred thousand acres of territory to New Hampshire. He sacrificed the Madawaska settlement, and handed those loyal British subjects over to the United States, and abandoned a large portion of the territory north of St. John. All these concessions were made to secure what was called a military road—this northern wilderness of rock—while Mr. Webster afterwards conclusively proved was no military road. He gave up everything of any value whatever and yielded besides upwards of four millions of acres of territory now under the jurisdiction of the State of Maine, which the United States negotiator had stronger reasons than Lord Ashburton was at the time aware of, for knowing belonged to Great Britain."

Palmerston, in referring to Lord Ashburton and the treaty, said in Parliament: "Our plenipotentiary had indeed gone over to America with a bagful of equivalents to be used, if necessary; but he was so uneasy under the weight of this burden that the first thing he did was to throw down his bag and its contents at the feet of Mr. Webster to shake it out clean and to take good care not to leave a single thing at the bottom. Mr. Webster very naturally took up the squandered equivalents one by one as they were thrown down, and put them, one by one, in his own pocket, in order they might not be taken back again."

They were Puritans.

Of stern stuff were these early citizens made. They were very religious, but their religion was of the Moske type, fearful in judgment and penalties. The record of the severity with which they dealt with the erring would make the stoutest heart recoil. And yet they were only true to their education and practices in England, and probably were no worse than the people in our own New England and practically throughout this new world at the same period. The poet Samuel Rogers of England even in his late day tells of seeing a cartload of girls borne by on the way to the place of execution. The death penalty in the early history of Nova Scotia was inflicted for the slightest offences, even for petty theft. We have read the record giving the name of one Brittain Murray who was hung for stealing a few pence. We have also seen the original very curious document by which one Alicia Wiggins, a Negro, for stealing a small amount was condemned to death. She asked not for pardon, but for reprieve until she should give birth to a child. The document ordering her execution, by hanging, notes the plea of the condemned woman and orders a stay of execution until the truth of her allegation should be ascertained. But John Wentworth, governor of the Province, who had previously been governor of the Province of New Hampshire, afterwards pardoned this woman on the express condition that she should forever quit the land. This act of clemency on the part of

Governor Wentworth does honor to the heart of the man and to the name which is distinguished among us. Without doubt—though we are not able to trace the relationship—he belonged to the family of Wentworths so well and honorably known in the State of New Hampshire. "Long John Wentworth" and "Wentworth Hall," Dartmouth College, are recalled to mind in this connection. N. W. White, Esq., of Shelburne, possesses the original warrant of execution issued against this woman, and the pardon. Both are very interesting papers, particularly the latter, with the seal of the Province, made of red wax fully three inches in diameter and a half inch thick, attached to it by a strong piece of tape which is molded into the wax.

Punishment with the lash was very common. The first person who appears to have been publicly whipped was one Diana, a Negro woman, who was sentenced to receive two hundred lashes at the cart's-tail on one Saturday, and one hundred and fifty on the next. Whipping-posts were established in the Province and used as late as 1826. To Halifax, if our authority be correct, belongs the glory of first instituting the pillory as a method of punishment, and this as early as 1770. By this instrument the head, hands and feet "were made fast in the stocks;" and while thus confined the victim "was the target for all the garbage and promiscuous missiles which the mob might choose to fling at him without danger of serious injury."

But the people who condemned their fellows to such punishment, as well as those who fitted out privateers to prey upon our commerce, and also the privateersmen themselves, were very religious. They were very churchly, too, frequenting the sanctuary for worship not less regularly than did the Pharisee whom the Master has described as thanking God that he was "not as other men are." Ah! there is religion enough—aye, too much—everywhere. We never saw so much anywhere as in Italy. It has reared cathedrals that have required centuries to complete, and which in grandeur and beauty can never be equaled. Religion! It is carved into marble or struck upon canvas that seems to breathe and speak. Religion! In that sunny land it is forced upon the visitor everywhere—in crosses and altars by the roadside, in crowds of worshippers which block the way to cathedrals and churches, in mendicants counting their beads and kissing the crucifix. Religion! We were indeed surprised with it in Italy, but nowhere did we ever see so little expression of the Christianity of Jesus Christ. Over and over again we must learn to discriminate between religion and Christianity. We and the people of this goodly land have a common heritage. Our English forefathers were very religious, but truth compels the frank and thoroughly honest confession that they were very poor Christians, failing utterly to make Jesus Christ, as He always must be, the only example and model. Reading the records of the religious life of those olden times, we can but exclaim with Madame Roland, as she passed the statue of Liberty in Paris on the way to her execution—changing the word "liberty" to that of "religion"—"O Religion! What crimes are committed in thy name!"

Capt. John Dunlap, the custodian of the records of Liverpool, N. S., kindly permitted us to examine the archives of the county. In it are copies of business and friendly letters, books of accounts, all sorts of legal instruments, deeds of property, instructions of owners of vessels to the captains of the same, etc. All begin and end with the most "pious phraseology." These records unerringly reflect the business standards, convictions and life of the people. Here a captain of a vessel is ordered to take a load of fish to one of the West Indies and to receive in pay for the same sugar, molasses and rum. He is instructed that he may exercise his judgment as to whether the sweets shall be accepted in exchange, but he must at all events secure the rum. Record of privateering is made and written about as if it were a most honorable business, and religious phrases are not in any degree eliminated from these documents. As an illustration of what is meant we present an exact copy of a single bill of lading of those times:—

Shipped by the Grace of God, in good Order and well conditioned by Simon Perkins, in and upon the good Schooner called the Pilgrim, wherof if Master, under God, for this present Voyage John Roberts, and now riding at Anchor in the Harbour of Liverpool, and by God's Grace bound for Boston, to say, Fifteen Barrels of Mackerel, being marked and numbered as in the Margin, and are to be delivered in the like good Order and well Conditioned, at the Port of Boston (the Danger of the Seas only excepted) unto Thomas Russell, Esq., or to his Agents, he or they paying Freight for the said Goods three Shillings Lawful money per Barrel with Prime and Average accustomed. In WITNESS whereof the Master or Purser of the said Schooner hath affirmed to two Bills of Lading, all of this Tenor and Date; the one of which two Bills being accomplished, the other one to stand void. And to GOD lend the good Schooner for her destined Port in Safety. AMEN. Dated in Liverpool this 20th Day of March, A. D. 1792. JOHN ROBERTS.

Our Common Methodism.

We have been greatly interested in the Methodist Church of Nova Scotia. Here we have a common heritage and goodly fellowship. In doctrine and life we are one; in polity there are striking differences—some to our advantage; more, it seems to us, to our disadvantage. We are again most forcibly struck with the incongruity in the fact that in a land claiming rightly to possess the freest and most democratic form of government under the sun, we have fastened upon us a most autocratic form of

church polity. The Methodist Church of Canada is much more democratic in its polity than is ours. Upon this trip there were on board the same steamer some twenty-five Methodist ministers on the way to Liverpool where their Annual Conference was to assemble. We piled them with questions, which were courteously and frankly answered. We summarise the substance of their replies for the benefit of our readers: They have no episcopacy because they demand the smallest possible measure of superintendence; the president of the Annual Conference is elected for a single year only, in order that he may not be tempted to exercise any undue authority over his brethren. There is no demand for the office of presiding elder, the president of the district doing without remuneration the work, of which there is little to be done, as each minister and church are considered fully competent to manage their own domestic affairs. The stationing committee meet before the Conference and prepare a draft of the "appointments," which is put into each minister's hands upon the first day of the session; the work of this stationing committee is subject to revision, for good cause, until the last moment of the session of the Conference, and any minister or lay representative of the churches can appear before this committee and state reasons why, in his judgment, a proposed assignment to any church is not wise and best for the parties interested.

The Nova Scotia Annual Conference admits laymen as members—a layman for each minister. To our special inquiries in regard to this feature we were told that the practice had proved a disappointment, that it was mainly complimentary to the laymen, and the only practical good that could be mentioned as accruing was that laymen who attended the sessions of the Conference became as a matter of course more interested in the work of the church and more intelligent about it. "But do they attend?" we asked. "Only in small numbers," was the reply; "seldom a third of the members who are elected, usually not one-fourth." It was stated that of the eighteen representative laymen elected this year as members of the Annual Conference from the six Methodist churches in Halifax, not one would attend. Though the laymen are elected to the Annual Conference, they are not admitted to what is known as the ministerial sessions, in which the character of the ministers is examined and candidates are scrutinized and acted upon.

But we must refrain, or our "fragments" will have multiplied to even more than a twofold increase. Brief reference must be made, however, to our common spiritual inheritance, and to some confirmations of what has been previously written. We have enjoyed as companions on our return two volumes upon the "History of the Methodist Church in Nova Scotia, New Brunswick, Prince Edward Island and Bermuda," by Rev. T. Watson Smith, of the Nova Scotia Conference. The work is monumental. Dr. Smith has done for the Methodism of these Provinces what Dr. Abel Stevens has done for American Methodism. Rev. William Black was present at the "Christmas Conference" at Baltimore, and in response to his urgent appeal for reinforcement for the work in Nova Scotia, Rev. Freeborn Garrettson of unique fame in our Methodism and Rev. James Oliver Cromwell were assigned to this Province. Garrettson went through the land as a flame of fire. Revivals attended his efforts everywhere. Perhaps the most marked work of grace was at the tidy village of Barrington, where our steamer anchored for the night and where upon the tower of the public school-house there is a large triangle having in the angles the letters "A," "B," "C." But this town gave Garrettson a most cheerless welcome. The people had been warned against his coming: "There was one Garrettson going through the country who was a dangerous 'Arminian.'" At his first appointment only twenty persons came to give him a chilly bearing. As no one extended any hospitality to him, he purposed to spend the night in the church; but a woman who had listened to him, and was ultimately converted under his ministry, came back to invite him to spend the night at her home. That hospitable deed to Garrettson, like the act of the woman who anointed Jesus with the ointment from her alabaster vase, is still told "for a memorial

of her." Her name was Mary—Mrs. Joseph Homer—and she was spared to the ripe age of 98 years.

We got, in these volumes, another glimpse of "Moses," the colored minister of Burchtown, and learn that he was a most impressive and powerful preacher, "a poor cripple that could neither walk nor stand." He was carried by another to the place of worship and preached sitting, but could fall upon his knees to pray. He was held in high esteem not only by the Negroes, but by the best white people. "The shoulders of good George Jolly, a highly respectable colored member of the Methodist church in Shelburne, who died in that place in 1861, are said frequently to have borne 'old Moses' on his evangelistic tours. He is supposed to have accompanied his countrymen in 1791 to Sierra Leone."

We endeavored while in Shelburne to learn more concerning the Charles White who was so prominent among the Loyalists, and whom Asbury afterwards discovered in Kentucky. Dr. Smith's volumes inform us that he was an Irishman and a deeply religious man, a Methodist who came with the first colony of Loyalists to Shelburne. He was greatly honored among them, and he opened his place of business as the first preaching place for the Methodists. But the terrible financial disaster which came to him made him a pauper, and Asbury feared, wrecked his faith. As White could neither sell nor give away his property in Shelburne, like thousands of others, he simply deserted it. It is supposed that his reverse prayed upon his mind to an extent to cause his death; for it is a matter of record that in May, 1802, a merchant in Shelburne petitioned for letters of administration upon the property of "Charles White, formerly of Shelburne, late of the United States."

The relative standing of Methodism in this Province is shown by the following report of the present communicants connected with five leading denominations:—

Roman Catholic,	181,482;
Presbyterian,	106,029;
Baptist,	73,731;
Church of England,	64,419;
Methodist,	44,731.

The ministers of Nova Scotia are much more ministerial and professional in appearance than we are. They are so clerical in their dress on the street as to indicate unmistakably their calling and work. The clerical coat, cravat and hat are worn. Is this well? Yes, and no, with greater emphasis on the negative, because we believe that, as the ministry grows into the spirit and mind of Christ, there will be less consideration for vestments and dress, for all outward seeming, and more of earnest desire and purpose to become within like the Master. The secondary consideration will be lost out of thought and sight in the absorbing purpose to be in mind, might and strength, as nearly as possible, the same to men in this age that Jesus was to the people who saw Him, listened to Him, and chatted with Him in that old time in Palestine. We have carried with us upon our vacation, as our freshest teacher and preacher, Dean George Hodge's last volume of sermons entitled, "In this Present World." This distinguished leader in the interpretation of the mind of Christ best enforces our thought. He says:—

"It is plain that Jesus did not wish to make an official impression upon the men and women whom He met. He went among them wearing no robes of office. They must receive Him for Himself. Nothing could have been more informal or unconventional than His manner and appearance. People were looking for an ecclesiastical Messiah; they were expecting some dramatic advent. And when Christ came just a plain man, making no pretensions, going about on foot in the company of plain citizens, they could not understand it. . . . If He should return and live among us here as He lived there, wearing our common dress and using our common speech, would we approve of Him? For He would behave Himself among us just as He did then, as a man who saw with absolute clearness into the very heart of truth. He would set at naught many of our conventional valuations. He would be found in the strangest company. He would make as little of our social prejudices as He would of our ecclesiastical distinctions. We would account Him a democrat and a radical. Yes, He would scandalize us all. So close have we brought His religion into contact and sympathy with the empty and unfraternal Pharisaism from which He separated His disciples. He was divine; He was God's Son. He was God Himself in such sense that whosoever saw Him saw the Father. When we would think of God, we may turn our minds toward Jesus Christ and get as near a revelation as we are able to receive. But He lived here as a man—the most honest, the least conventional, the simplest and friendliest, the most familiar and fraternal, the most straightforward man that ever lived."

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The Conferences.

(Continued from Page 5.)

Church, secretary; Rev. G. A. Sisson, of North Dighton, treasurer. A union Epworth League excursion to take place this summer is projected.

Taunton, Grace Church.—The trustees, headed by Mr. J. F. Montgomery, their president, have had the parsonage neatly painted and also the woodwork on the church and chapel. The triangular park in front of the church has been sold by the trustees to the city, leaving the care of it, therefore, to good hands and not losing the beauty of it in front of their edifice. The family of Rev. B. F. Simon went to Jolly Island, July 6.

Taunton, First Church.—Rev. W. A. Luce, pastor, is making a strong and favorable impression here both socially and in his public ministrations. The new parsonage is approaching completion and will be ready for occupancy in the early fall. It will have all the modern improvements. The lawn party given by the young people in aid of the reading-room which they sustain in this part of the city, was an enthusiastic occasion and netted something substantial for their enterprise. Miss Gertrude S. Luce was graduated from the Willimantic High School, June 24. Rev. and Mrs. Luce were present. They received an ovation from their many friends and former parishioners.

Taunton, Central Church.—The "Rose Social" by the Epworth League at the residence of Mr. W. H. Walcott proved a great success. The different departments are doing excellent work. The spiritual work department, in charge of Miss M. E. Pye, is planning cottage prayer-meetings for the summer. The vestry and Epworth League services are united during July and August in "twilight meetings" beginning at 6 P. M. and closing at about 7 o'clock. The Ladies' Social Circle have added annually some new furniture or furnishings to the parsonage. This year they have put in new carpets. Several persons were taken into the church at the last communion.

Taunton, Tremont St.—The pastor, Rev. L. E. Squires, of Boston University, is very much beloved and is doing successful work. He addressed the Y. M. C. A. on a recent Sunday.

North Dighton.—Rev. G. A. Sisson and his wife will take a much-needed rest and vacation during August. They expect to spend most of the time in Maine.

Bourne.—The Jonathan Bourne Memorial Library, one of the finest buildings of the kind in the State, was dedicated Thursday, June 24. Rev. B. E. Schuch, pastor here, offered prayer. The address of the occasion was by Rev. M. C. Julien, of New Bedford. Rev. W. V. Morrison, D. D., pronounced the benediction.

South Yarmouth.—By the united efforts of a few interested citizens and the energetic young pastor, Rev. G. W. Tupper, a new gravel walk has been laid from the street to the church. Mr. Tupper went to Boston with Capt. and Mrs. George H. Loring to officiate at the marriage of their only son.

Yarmouth Camp-meeting opens Aug. 2. Rev. W. D. Wilkinson, of Truro, will conduct the singing. He desires that members of church choirs and all singers report to him immediately upon entering the grounds.

Provincetown, Centre Church.—On Sunday evening, June 7, the W. F. M. S. held a meeting in the interest of the India famine sufferers. Mrs. Scudder, Rev. E. B. Hinckley's sister, is staying with Mrs. Alice Young. The Children's Day decorations and exercises were unusually good.

Sandwich.—The seventh anniversary of the organization of this League occurred July 2. H. L. Johnson, of Plymouth, district president, gave the address. A social followed.

Plymouth.—Wednesday evening, June 23, the third banquet of the Epworth League was held in Wesleyan Hall. The local clergy were fully represented. Toasts were given and responded to. The hall was prettily decorated in the League colors, and with the ten tables each graced by a beautiful bouquet presented a very happy appearance.

New Bedford, County St.—Rev. E. D. Towle, once pastor of this church, now pastor of the East Unitarian Church, Salem, has received a call from the Second Unitarian Church, Brookline, which it is expected he will accept.

Provincetown, Centenary Church.—At the morning service on Children's Day, Rev. C. E. Harris presented the principles governing the observance of the day annually set apart for the furtherance of educational interests from the text Gen. 31:12-13. The evening's concert was excellent. The lessons for the children were drawn in remarks by Rev. C. E. Harris, Jr. A beautiful bouquet of cut flowers was presented the pastor, Dr. Harris, at the close of the exercises.

North Truro.—Rev. W. D. Wilkinson gave a stereopticon exhibition here for the benefit of the grammar school, June 24.

Gospel Wagon.—The New Bedford Standard has a long article on the trip of the Gospel wagon which begins July 12 at Truro, and calls it "a camp-meeting one hundred and fifty miles long."

Fairhaven.—At the high school commencement exercises Rev. S. E. Ellis offered the prayer.

Chilmark.—Children's Day was observed June 13, and the pastor, Rev. J. S. Bell, preached an interesting sermon. The concert in the evening was prevented by a heavy tempest and was held Monday evening instead. The church was well filled and the concert was pronounced by all to be a great success.

Falmouth.—Rev. J. M. Taber and wife, of Trinity Church, Providence, have been the guests of Mr. and Mrs. B. B. King recently.

Personal.—Mr. J. E. C. Farnham, of Haven Church, East Providence, delivered a fine address at the Odd Fellows Memorial in New Bedford, June 13.

Nantucket.—Rev. G. M. Hamlen, D. D., of Alabama, president of Malialali Seminary, delivered an address here in the Baptist church in the interest of his work.

Fall River, First Church.—The completion of the 70th year of the existence of this church was observed Sunday, June 20, in a special sermon by the pastor, Rev. S. O. Benton, D. D. The preacher took for his theme the first pastor of the church, Rev. Edward T. Taylor. It was an interesting historical sermon, and well repaid the large audience for the patient hearing it received. The Fall River News gives a column abstract. The Children's Day observance was made very interesting this year under the direc-

tion of the new superintendent, William E. Goff. The decorations were in part those which had been used for Memorial Day and gave the church a bright and inspiring appearance.

Fall River, Brayton Church.—The Children's Day concert was successful, notwithstanding the inclement weather. It was reported by the superintendent that the school now numbers 350 scholars and 39 officers and teachers.

Fall River, North Church.—An interesting concert was given here on Children's Day, in charge of Mr. William B. Ashley. As special features the choir rendered several choice selections. Mr. Geo. Foley played the violin, and Mr. Frank Shaw was organist. The choir was beautifully decorated for the occasion. Rev. Alexander Anderson is pastor.

Fall River, Summerfield Church.—The decorations for the Children's Day concert were exceptional. A large arch erected over the choir rail was gracefully twined with red, white and blue streamers held at the top by a large glided star; cut flowers were tastefully massed at the base of the arch and across the rail; a large cross was directly under the arch, etc. The "In Memoriam" services were very touching as conducted by the superintendent, Mr. Hargraves. The concert exercises were well presented by the school.

Fall River, St. Paul's.—An elaborate program was given by this Sunday-school under direction of the superintendent, Mayor Greene. The audience was large and deeply interested. The exercises were in four parts. In connection with part three the superintendent read the memory of eight members of the school who had died during the year. Part four was devoted to the temple, an attractive piece of work which had been constructed by Mr. Adoniram J. Marble, the efficient assistant superintendent of the school. It was handsomely adorned with flowers, and at the close was brilliantly illuminated.

Norwich District.

South Manchester.—The congregations since Conference have been unusually large, and the general good feeling and interest are frequently remarked. At each sacramental season persons have been received into the church. On Children's Day thirteen babies were baptized, two of them receiving the name of the pastor, Julian S. Wadsworth. The usual courtesy of a reception was tendered the pastor and his wife after conference. On the evening of June 18 the members of the church and congregation were invited to an "At Home" at the parsonage. Mr. Wadsworth says: "Our church continues to feel the blessings which came with the Conference to our community. Not once have we heard a remark reflecting unpleasantly upon a member of the Conference, but it has often been said by those entertaining, both in our own church and in the others as well, 'You certainly selected for us the very choicest of all the ministers, and we wish to thank you for them.' We have come to think that the entire Conference is composed of the choicest men. The regret has been repeatedly expressed that the week was so short, and some of the congregations are known to have shed tears when their guests had gone. The entire community has felt the benefit of the presence of the brethren of the Conference."

Trinity Church, Norwich.—The wife of Rev. Dr. J. L. Pitner has been seriously sick for a number of weeks. On Memorial Day Chaplain Pitner gave the address at New Haven, and also at South Manchester. He is in much demand for his lecture, "Books in Saddles," one of the most unique and entertaining lectures on war experiences possible to imagine.

Putnam.—Rev. Jacob Betts proves to be the right man for the place. Plans for aggressive work are matured and already in process of execution. During a previous pastorate a lot for a new church was secured and foundations put in. It has been decided to erect a new parsonage at once on the lot. The plans have been selected and work begun on the foundations to prepare them for the building. This enterprise will need the assistance of our benevolent people outside of this charge. With proper financial backing, this church can become strong and do much more efficient work than it has done in the past years even. It is a legitimate claimant for aid from the Board of Conference Home Missions, and should also have very liberal encouragement from our people of means in all parts of the Conference.

Rockville.—A number of young people have been added to the church recently, who give promise of great usefulness in League and Sunday-school work as well as in the other departments of the church. The printed financial report of the past Conference year shows a cash balance over all expenses of over seventy dollars notwithstanding unusually heavy expenses and a year of the most severe business depression ever known in the community. On Children's Sunday the pastor, Rev. Walter J. Yates, baptized six infants and preached an illustrated sermon on "Growing Children," which awakened deep interest. The Queen's Jubilee was celebrated by the English residents by a banquet and public exercises, on June 22, at which the Methodist pastor gave the principal address, and Secretary of State Phelps also made a felicitous speech.

Willimantic Camp-ground was never more attractive than now. A recent visit to the beautiful grove found five families at home and the keeper busy at work putting the ground in shape for the summer. A new pavilion for the restaurant is to be built on the site of the old one in time for the camp-meeting. G. H. Holmes, V. R. Wheeler, E. M. Anthony, Alta Perkins, and H. F. Hewitt are the committee having the matter in charge. The presiding officer has been fortunate in securing desirable speakers from off the district, and the preachers of the district are very largely planning to be present at the meeting, which is to be held the last week in August. It is also anticipated that arrangements will be made to render the "Bible Conference," on the week preceding, of unusual interest.

The June meeting of the District Ministerial Association was held at Uxbridge, June 14-15. Rev. G. H. Bates was elected president for the ensuing year, J. McVay vice-president, and F. C. Baker secretary and treasurer. Rev. Walter Elia gave a thoughtful paper on Watson's "Mind of the Master," which elicited some discussion. F. W. Coleman read an essay on the "Oxford Tractarian Movement," J. I. Bartholomew presented a paper on "Primitive Man in the Light of Science and Scripture," John F. "The Resurrected Body," L. G. Horton, "The Junior League and Pastor," G. H. Bates, W. J. Smith, and W. Elia discussed the four days' meeting in various phases; Joseph Cooper read an excerpt of Matt. 23: 1-16. The sermon Monday evening was by J. H. Johnson. Tuesday evening R. Povey lectured on "Charity Begins at Home." The church was profusely

decorated with flowers. The hospitality of the people was generous and the care of the pastor, Rev. W. C. Newell, for the comfort of the preachers unremitting.

The Norwich District meeting of the Woman's Foreign Missionary Society was held with the Rockville Church, June 25. Mrs. J. H. James presided. The attendance was good. A paper by Mrs. O. W. Scott was read, reports given from auxiliaries, a children's service held, the usual collations and renewal of acquaintance. Miss Ruth Marie Siles gave an address in the evening on "Woman's Work in China," which was of deep interest.

Maine Conference.

Lewiston District.

Bowdoinham.—Church and Epworth League united in giving Rev. A. W. Pottle and wife a cordial reception. Large congregations, interesting and profitable prayer-meetings, and a quickening in the church, are reported. Church and congregation congratulate themselves in securing the present able pastor.

Park St., Lewiston.—Rev. C. A. Southard recently gave an excellent sermon to the Knights of Pythias. The house was filled to its utmost capacity. The evening meeting was a social service, three young men and one young lady rising for prayers, and several being on their feet at one time waiting to testify. Two coats of paint have been put upon the church edifice. The ladies have placed a new chamber in the pastor's house at an expense of \$28. The work moves gloriously.

Auburn.—During the pastor's absence in Europe the pulpit will be supplied by Revs. E. H. Adams, Warren F. Sheldon, J. T. Crosby, of Bath, Albert R. Lambert, of Harrisburg, Pa., and the presiding elder. Children's Day was observed with a concert by the Sunday-school, the program of which was varied and excellent.

South Waterford.—Meetings are held every Sunday afternoon at the Universalist Church, Rev. Mr. Markley, pastor of the Universalist Church at Bridgton, preaching. At the Methodist Church our pastor, Rev. G. W. Barber, is preaching to congregations which are somewhat diminished by the introduction of a social service. Quite a proportion of the families in this community are Universalists. Lacking services in their own church, they have hitherto attended our church and contributed toward its support.

Sweden.—Mr. Barber preaches to good audiences here every Sunday afternoon. A movement is afoot to paint the church and effect other needed repairs.

Bridgton is happy in the return of Rev. D. B. Holt. Mr. Holt is preaching Sunday afternoons at Bridgton Valley and the "Ridge." The church at Denmark will probably remain closed this summer, since the Congregational Church, a mile or more distant, seems to fill the need of the community for evangelical services.

Naples reports well-attended class-meetings, large and spiritual Sunday evening services, and a quickened interest in the membership. Several candidates await baptism.

Lewiston District Epworth League.

The ninth annual convention of this organization was held at Lisbon, June 23 and 24. The session began with a devotional service conducted by Presiding Elder Corey. Rev. H. L. Williams, pastor of the church, welcomed the delegates. Rev. G. D. Holmes, president of the District League, responded. Rev. A. Hamilton and Frank E. Briggs discussed the relation of the pastor and the League from the pastor and the League's standpoint respectively. Miss Gladys May Stover, of Lewiston, read a helpful paper on the milestones of the Christian life. The Junior League hour was made of practical benefit to all by Rev. Insley A. Bean, of South Paris, assisted by the Junior League of Lisbon Church. He thought the best results were obtained by the following of no one method of work among the children. Object lessons, blackboard exercises, stories, songs, Scripture memorizing and explanation were all employed by him. Variety is the key-word as to method. In the evening, Rev. C. A. Littlefield, of Boston, delivered a most interesting address on the great problems which confront the church of today in the large cities of the land and how the Epworth League is helping to solve them. He vividly portrayed the condition of affairs existing in the North End of Boston and told of the work being done at the Epworth League Society on Huntington Street, to remedy the evils arising from massing such vast numbers of human beings.

Thursday morning opened with a devotional service, after which Birney E. Stackpole, of Auburn, discussed the work of the Literary department. He urged more careful study of the Bible, insisting that it is the grandest literature the world has ever seen, and holding that the Bible can exert its utmost influence spiritually only when its literary form is perfectly understood. The Social department was the subject of papers by Miss Alice M. Bean, of Bethel, and Mrs. S. C. Ordway, of South Paris. Many good suggestions were made by the speakers, who were agreed that there is a large field for religious helpfulness to be cultivated by this department of the League. Miss Alice May Douglas, of Bath, presented a paper bristling with good points on "The League as an Evangelizing Agency." This paper, it is the opinion of many, ought to have a wider circulation. Rev. H. L.

Williams considered the relation of the Epworth League to mission work, foreseeing the time when Leaguers would be the workers at home and abroad.

In the afternoon the delegates enjoyed an outing under the direction of Mr. W. H. Miles, of Lisbon. They went by barge and carriage through the town of Lisbon Falls and to the temple erected on the summit of Sealash hill by Rev. Mr. Sanford, who is at the head of the "Holy Ghost and Us" movement, through which he looks with the eye of faith (?) to the speedy evangelization of the world.

In the evening a heavy rain interfered somewhat with the attendance on the closing session of the convention, which, after a praise-service led by Mr. Miles, consisted of an evangelistic platform meeting, Rev. G. D. Holmes, of Brunswick, presiding. The general topic was "Consecration," which was treated in its various phases by Rev. R. A. Rich of Buckfield, Rev. A. W. Pottle of Bowdoinham, Rev. H. C. Wilson of Lewiston, and Rev. E. S. Stackpole of Auburn.

The convention then adjourned after one of the most pleasant and profitable sessions thus far held. All bills were paid. The following are the officers chosen for the ensuing year: President, Miss Ina Cross, of Lewiston; vice-presidents, Miss Alice M. Bean of Bethel, Mrs. S. C. Ordway of South Paris, Mr. A. P. Norton of Lewiston, Mrs. I. F. Will of Brunswick; secretary, Mr. Harry Manser, of Lewiston; treasurer, Mr. Frank E. Briggs, of Mechanic Falls; superintendent of Junior Leagues, Rev. Insley A. Bean, of South Paris.

The next session will be held with the Park Street Church, Lewiston.

The presiding elder announced that there would be an Epworth League day during the camp-meeting, and he was assured of the hearty co-operation of all Leagues in the making of that day a success.

The statistics show that the Leaguers are keeping up a good interest in the work. The total membership from incomplete returns is 1,000; in reality it is probably not far from 1,200.

THRO. P. BAKER, Dist. Sec.

Portland District.

Kennebecport and Cape Porpoise.—Rev. H. L. Nichols has begun the third year of his pastorate with good courage. The summer boarders help financially, and a few of them are loyal to Christ in the spiritual work of the church. The general effect of the "summer business" all along the coast is not beneficial to the moral and religious life of the community.

Kennebunk.—Rev. W. P. Lord has entered upon his fourth year. He has one of the best parsonages in the Conference. There is considerable religious interest already. At the quarterly love-feast, Monday evening, June 28, two young men were converted. Mr. Lord expects a summer revival.

West Kennebec.—Rev. J. H. Bounds found some difficulties in his new charge, but they have nearly disappeared. The people received him cordially and are getting into line for revival work. The congregations are large and steadily increasing. He is winning his way by faithful pastoral work in the homes. He is sure to win.

Gorham, North St.—The pastor, Rev. W. P. Marshall, sends a budget of good news. On Sunday, June 27, 12 were baptized. Bishop Malleson's letter was read, and a revival spirit attended all the services. Children's Day was observed with an illustrated sermon by the pastor and a fine concert. The collection for Education was one-third larger than a year ago. Mr. Marshall expects immediate victory.

Westbrook.—At an afternoon meeting of the official board on Sunday, June 27, the pastor, Rev. C. C. Phelan, read the Bishop's letter, with one from the presiding elder. Every one responded heartily to the proposed plan for a summer revival, to begin with the official members. We are looking for early reports of conversions in this church. One excellent feature of the preparation for this work is the cleaning of the church and laying a new carpet.

Biddeford.—The revival began on this charge Sunday evening. There were five conversions, several backsliders were reclaimed, and a general spirit of consecration prevailed. The official board is rallying to the support of the pastor. The good work among the official members of the district is encouraging. Let all the charges fall in line and advance!

E. O. T.

New Hampshire Conference.

Dover District.

Raymond and East Candia are moving forward in the work of the Lord. A goodly number have been converted and baptized. Finances are carefully looked after. Raymond has improved its church property. Rev. J. T. Hooper finds work enough and rejoices in it.

Auburn, with its Sunday desecration from the city, furnishes some problems not easily solved. Rev. J. N. Bradford has the courage of his convictions and the confidence of the people. The trustees are considering the matter of reconstructing the church edifice.

Chester greeted the presiding elder with a good audience for a preaching service on a week-night. This society has good courage.

Lawrence, Garden St.—Pastor G. M. Curi and people are mutually happy in their new relations. Children's Day was celebrated with

A GRASSY SEAT.



It has been detected by a wise observer that a woman's fashionable call occupies just twenty minutes; five minutes in a chair and fifteen minutes at the door.

The same indecision often extends to her shopping, and the danger is that while hesitating what to do she will be herself outdone by others who seize the opportunity and secure the prize.

We speak thus strongly because our beautiful grass cloth furniture for summer cottages is melting like the ice in a July refrigerator. Every day sees the withdrawal of a dozen or more pieces, and if the present demand continues a fortnight longer, it will find only the dregs of the great collection left on our floors.

Part of its popularity is its low cost. Beside being the most beautiful of all summer furniture, it is very inexpensive. Will you not see it before it is too late?

Catalogue of Summer Furniture, mailed on receipt of two 2-cent stamps.

PAINÉ FURNITURE CO.,
48 CANAL STREET.

great success. The church was finely decorated. The sermon was for the children in the morning, and an excellent concert was given in the evening under the direction of the superintendent, S. F. Dawson. The pastor gave some stirring remarks.

Haverhill, First Church.—Receiving a gradual uplift in all departments of church work. Rev. C. D. Hills, D. D., is heartily supported by his society.

Lawrence, First Church.—Rev. W. H. Hutchins received a most cordial welcome back for the work of the fifth year. We doubt not but that the last year will be the best, which will be good enough.

Lawrence, St. Mark's.—Rev. W. S. Searle is hard at work and bound to succeed. Good work, with the blessing of God, must bring in fruits of rejoicing.

Lawrence, St. Paul's. gave a pleasant surprise to their pastor, Rev. C. Byrne. Thinking that a hard worker might occasionally need rest, they presented him with an elegant sofa-bed. Mr. Byrne contemplates a trip to Toronto. This society has contracted with the Methuen Organ Company for a first-class organ, price \$1,600.

Doer.—The Children's Day concert was held Sabbath morning and was a fine affair, reflecting much credit on the superintendents, W. H. Beede and Miss Annie Beavins. The pastor, Rev. D. C. Babcock, gave an excellent sermon to the young people in the evening. **EMERSON.**

Concord District.

Gilmanton.—Rev. William Maywood, of Whitefield, and a student at Tilton, has been appointed to supply this field. The people earnestly desired that he preach for them, and we were glad to allow him the privilege.

Landaff.—Rev. J. B. Aldrich is doing good work in this field. He is on his fourth year of labor here. They put the claim back to what it had been until last year, and will work hard to meet it. During his pastorate he has seen more than a score of souls converted. There is a promising company of young people in the Epworth League.

Centre Sandwich.—Though far inland, this is one of the best communities for thrift and intelligence to be found on the district. It requires a stage ride of ten miles, after a ten-mile ride on the lake from the Weirs. They greet a pastor cordially and serve this charge with no testify. They speak well of the old preachers. Pastor Cleveland is very happy in the work, and the people are greatly enjoying his ministrations. They have one of the handsomest church interiors on the district. Work has been taken up at West Sandwich, and it is hoped it may be carried on with success.

South Tamworth and Rev. Dana Cotton are mutually happy. Sunday, June 27, was a day of blessing to this little church. Nine probationers were baptized, one backslider renewed the baptismal covenant, three were received by letter, and a large number were at the communion table. Such a sight has not been witnessed in this village in years. The presiding elder found an excellent congregation of 500 to listen to the preaching of the Word. The reports showed everything in a prosperous state. Repairs on the church are contemplated. A new chimney has already been built, and a new furnace bought and paid for, which will be put in soon. Other things will be done that will much improve the church building.

One of the prominent characters on this charge is Judge Larkin D. Mason, who is now in his 88th year. He is considerably the worse for rheumatism, but his mind is perfectly clear. He is found in the house of God every Sunday. His recollection of events goes back thirty years, and it is a delight to be in his society. We were privileged to have a day in his carriage, during which we traveled over much of Moultonboro, and made a trip to Ossipee Mountain Park, where one of the finest views of the entire White Mountains can be had. He drove to Clark's Landing on the shore of the lake where, in 1767, thirteen families from Hampton landed, and the colony settled the north by regions. Among them were the ancestors of Judge Mason. He keeps up with the spirit of the times, but at the same time his affections are set on things above, and not on things on the earth. The sunset of life is very pleasant with him. He is a helpful man for the pastor to have.

Moultonboro.—This is a beautifully located village. There is a neat church and parsonage property and an intelligent community. By an unexpected change after the adjournment of Conference, Rev. H. F. Quimby was placed here. The people are much pleased. The pastor is working very earnestly and the people are taking hold with him.

The Concord District Preachers' Meeting was held here, June 28 and 29. The attendance of pastors was not very large, but the spirit of the meeting was excellent. The people turned out in large numbers, and all felt that it was good to be there.

Weirs.—An element in this small society have sought to make it uncomfortable for the pastor, Rev. E. R. Wilkins. He was the Conference appointee, but was not the man a few of the people wanted. Hence they have been disloyal to all the work, have refused to attend, have failed to give any support, and have sought to nudge up the way of success by all the means in their power. Mr. Wilkins holds the ground with a few loyal and faithful souls, and will continue to do so. Some folks remind us of the story of the dog in the manger.

The train service to the Weirs this season will be the best it ever was for the convenience of the people. We hope the people will appreciate it by coming to the camp-meeting in great numbers.

We have now completed the first round of visits. It has been an enjoyable quarter. The work is very hopeful. As a rule preachers and people are happy in their relations, and all are anticipating a year of success. We have traveled 2,339 miles, held 62 quarterly conferences, and preached 33 times, beside attending several Sunday-schools and conducting a number of communion services. Our reception has been very cordial by every pastor and quarterly conference.

Rev. J. D. LeGro sailed Saturday, July 3, for a two months' visit to Europe. All his friends wish him a prosperous journey and a safe return. **B.**

Vermont Conference.

Montpelier District.

West Berlin.—Mrs. Julia R. Hancock, an aged and devoted member of the church, who has for a long time been confined to her home, recently gave to the church a silver communion service, which is one of her many tokens of devotion to the cause of Christ.

Rochester.—Rev. J. L. Reeder, a graduate of Ohio Wesleyan University and of Boston University School of Theology, has been appointed pastor at Rochester. He will also supply Hancock.

Thetford Centre.—The Minutes of the Conference are in error so far as the "pastor's salary" is concerned at West Fairlee and Thetford Centre. The Minutes give the receipts of both places as \$300. It should have been \$260—\$230 at Thetford and \$250 at West Fairlee.

Olcott.—Rev. Geo. O. Howe, who has been spending the winter in Florida, has returned to Vermont, and is supplying at Olcott while the pastor, Rev. S. P. Fairbanks, is absent on a trip to California.

Brownsville.—Very general repairs have been made on the parsonage since Conference. The interior of the house is much improved. All the voices of the church are well attended, and a good interest prevails.

South Royalton.—Rev. E. W. Sharp, the pastor, who has been ill with nervous prostration since Conference, is improved, but is not able to do his work yet. He is spending some days among his friends at Somerville, Mass., while enjoying a much-needed two-weeks' vacation.

Montpelier Seminary.—Twenty-one graduates in the regular course, one in the piano course, and eighteen in the business and shorthand courses, making 40 in all to graduate this year. A full report of the school will probably be made by the committee appointed by Conference. **L. L.**

East Maine Conference.

Rochland District.

Thus far (June 25) we have held twenty-five quarterly conferences, and fail to find a single disaffected church or a complaining pastor. We "thank God and take courage." A still more hopeful aspect is seen in the revival spirit which characterizes the work. There seems to be little doubt among the preachers about having "a revival on every charge." Plans are now being made for a general revival season. Conversions have already been reported from several churches.

Improvement is noted in the management of finances. Several churches are also being repaired.

The Association and League Convention were times of social, intellectual and spiritual profit.

The district camp-meeting, Aug. 16-21, will be run on revival lines. General hope prevails that Bishop Malanien will be able to attend. **W. W. O.**

For Over Fifty Years

Mrs. Winkler's Sore Throat Syrup has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures colds, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Church Register.

RECORD CALENDAR.

Colebrook Camp-meeting,	July 4-8
Maine State Ep. League Convention at Portland,	July 7-9
Connecticut Valley Sunday-school and Chautauque Assembly, Laurel Pk., Northampton,	July 13-23
Christian Workers' Union Convention, L. E. Bates, leader, at Old Orchard Beach,	July 17-25
New England Chautauque S. S. Assembly, Lakeside, So. Framingham,	July 19-26
Yarmouth Camp-meeting,	Aug. 2-9
Hedding Chautauque Assn. Summer School and Assembly, at Hedding Camp-ground,	Aug. 2-21
West Dunlop Camp-meeting,	Aug. 5-15
Piscataquis Valley Camp-meeting at Foxcroft, Maine,	Aug. 9-14
Empire Grove Camp-meeting,	Aug. 13-21
Richmond Camp-meeting,	Aug. 13-21
Martha's Vineyard Camp-meeting,	Aug. 15-23
Weirs Camp-meeting,	Aug. 16-23
East Livermore Camp-meeting,	Aug. 16-23
Willimantic Camp-meeting,	Aug. 23-29
Hedding Camp-meeting,	Aug. 23-29
Auburn Grove Camp-meeting,	Aug. 23-29
Swanton Camp-meeting,	Aug. 23-29
Laurel Park Camp-meeting,	Aug. 23-29
Claremont Junction Camp-meeting,	Aug. 24-30
Backsport Dist. Eastern Div. Ep. League Convention, at East Machias camp-ground (Jacksonville),	Aug. 27, 28
Groveton Camp-meeting,	Aug. 28 to Sept. 4
East Machias Camp-meeting,	Aug. 28-Sept. 4
Wilmet (N. H.) Camp-meeting,	Aug. 28-Sept. 4

Money Letters from June 28 to July 3.

Frederick Barker, C. W. Bradlee, J. A. Brownell, H. G. Butler, Fannie Clark, G. B. Chadwick, J. M. Durrell, J. R. Edwards, W. M. Frisbie, Luther Freeman, J. H. Griffin, E. O. Hall, Thos. Haworth, S. F. Hamilton, Geo. S. Jones, Mrs. E. T. Jording, J. Montgomery, J. C. Moss, F. M. Miller, C. H. McElhiney, Chas. Maxwell, Wm. Maywood, L. D. Morse, O. I. Pond, Pettigill & Co., Mrs. N. A. Pond, G. W. Russell, L. E. Rockwell, F. M. Robinson, W. H. Starr, Joe Shaw, E. T. Sampson, F. W. Sawyer, G. M. Smiley, Wm. J. Wilson, Wm. D. Wilkinson, G. B. Walker.

AN IMPORTANT ANNOUNCEMENT.—To all who intend to attend the Toronto Convention:—The special round-trip tickets will not be on sale at stations July 14, where no previous application is made for them. Write Mr. A. C. Varnam, 28 Washington St., Boston, immediately, naming the station from which you are to start, and he will have tickets ready for you. We have said this often, and as plainly as we know how. If any Leaguer fails to get the reduced rate tickets, do not blame the transportation committee. Further, if you want to be sure of a seat in the official train, write Mr. Varnam where you will take that train, stating whether you will go in day coach or Pullman. The committee takes no responsibility for side trips. For all information on these matters, address Mr. Thomas Wynan, 154 Washington St., Boston. **LUTHER FREEMAN, Sec.**

Marriages.

BISHOP—GOODRICH.—In Amherst, June 25, at the M. S. parsonage, by Rev. A. C. Skinner, D. V. Bishop and Phoebe A. Goodrich.

GETCHELL—PORTER.—In West Old Town, Me., June 25, at the residence of the bride's mother, Mrs. E. H. Porter, by Rev. S. M. Small, Amasa M. Getchell, of Alton, and Rebie S. Porter, of West Old Town.

HOUGHTON—NEWHALL.—In E. Bridgewater, Mass., June 25, by Rev. M. R. Cook, Clarence W. Houghton, of Stoneham, Mass., and Ida A. Newhall, of East Bridgewater.

COOK—GIFFORD.—In New Bedford, June 25, by Rev. J. N. Patterson, Robert L. Cook and Maudie O. Gifford, both of New Bedford.

AN EXCHANGE DESIRED.—A member of the Puget Sound Conference, in charge of a good station, desires to exchange immediately with a New England pastor, he to transfer to Puget Sound Conference. The Puget Sound pastor does not desire to transfer, but to remain in New England about a year. One of the best appointments in Puget Sound is thus opened for a pastor who desires to make the change. For particulars write M. C. Carr, of Zion's Herald.

MAINE CONFERENCE MINUTES.—Correction. Conference. —The \$1,250 which Messrs. Lewis and J. M. Bates say "ought to have been reported," was not all for "indebtedness on church property," as the heading in statistical tables reads. \$450 was an old debt on current expenses; \$1,500 was borrowed ten or more years ago from a church fund; and the presiding elder ruled against my protest, only a year ago, that it ought not to be reported. **E. O. TRAYER.**

COURSE OF STUDY FOR DEACONESSES.—Prescribed by the Bishops (Discipline, 1892, ¶ 260).

N. E. — I. Training schools for deaconesses will add, at their discretion, to the studies prescribed below for examination under the Conference Boards, other topics of instruction, particularly such as pertain to methods of work. 2. Persons preparing to be nurse-deaconesses may substitute studies in nursing and elementary medicine for the prescribed studies, except Nos. 2, 3 and 4 in the first year, and Nos. 1 and 2 in the second year.

FIRST YEAR.

1. Introduction to the Gospel Records. — Mast.
2. Life of Christ. — Stalker.
3. Life and Epistles of the Apostle Paul. — Conybeare and Howson.
4. Catechism of the Methodist Episcopal Church, No. II.
5. Rudimentary Ethics. — G. M. Steele.
6. Manual of Nursing. — Clara Weeks.

To be read: 1. Life of John Wesley. — Telford. 2. History of American Methodism. — Stevens. 3. Love Hathroned. — Daniel Steele. 4. Deaconesses. — Mrs. Lucy Rider Meyer or Mrs. Jane Bancroft Robinson.

SECOND YEAR.

1. Manual of Bible History. — Blake.
2. Theological Compend. — Binney.
3. Compendium of Methodism. — Porter.
4. Social Law of Service. — Ely.
5. To be read: 1. History of the Christian Church. — Dyer. 2. Kindergarten of the Church. — Mrs. Mary Chisholm Foster. 3. Sister Dora. 4. A Teacher's Bible (the "International" recommended), with diligent attention to the appended "Aids" or "Helps."

—An intimate friend of the late Charles H. Spurgeon, writing of him for *The Baptist of London*, says that the great preacher was often nearly prostrated with "fear and trembling" for hours before he was to preach, if upon an unusual and special occasion. The same writer shows, too, how human the great man was in another infirmity characteristic of many of the most useful ministers:—

"Like many men of high-strung sensibility and high spiritual ideals, Mr. Spurgeon had times of sadness and depression, aggravated, no doubt, by his frequent attacks of painful illness. His lamentations, both in the depth of their distress and the music of their language, reminded me of some of the Psalms, which they resembled also in the rapid transition from the Mberores to the Hallelujah; from the horrible pit with the mry clay to the rock and the new song. Once, when he was suffering severely, he said, 'I wonder what it can be that makes all this necessary?' With St. Paul's experience in my mind, though not referring to it, and changing the figure, I said: 'You carry so much sail, and always before a fresh breeze, that perhaps this may be required as ballast.' With a merry twinkle in his eye, in spite of the twinges of pain he said in effect: 'Is that so? Then I would rather shorten sail and heave the ballast overboard!'"

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East Greenwich Academy.

The recent anniversary week at this institution brought to its close a trying year, but one in the record of which the Conference Visitors have found much that is satisfying. The management of the Academy faced great difficulties as the school year was about to open. The boarding-house had been burned to the ground. To erect a new one at once was impossible. To go on without one seemed impracticable. Yet much had escaped the fire. The Academy building, in which were the library and the equipments of the scientific, commercial, musical and art departments, together with the principal's residence and several other buildings, were undisturbed. The directors resolved to go on. In a surprisingly short time an excellent kitchen and dining-room were permanently provided in the basement of the Academy building. A laundry, bath-rooms, and other accommodations were furnished in a temporary but adequate building. Convenient and comfortable dormitories for the students and teachers were rented. The school work has gone on as regularly as if nothing unusual had happened. Good health has prevailed and good discipline has been maintained. In spite of hard times and extra liabilities the income from regular sources has about evenly balanced the expenses. The moral and religious atmosphere has been kept at its traditionally high level. Such a record of such a year reflects great credit upon the administration.

The Visitors examined the class registers and were present at the oral examinations and public recitals. Perfection was not looked for or found in any department; but everywhere there was much to commend. The teachers had aimed high and labored earnestly; and many of the pupils had studied faithfully and with good results. The Visitors were specially impressed with the proficiency attained in the language classes, the accuracy aimed at in the science department, the careful attention to details in the commercial room, the good scholarship of the students of higher mathematics, the excellence of the work exhibited in the art studio, and the fine achievement of the pupils in elocution and music.

Some years ago a building was erected for a gymnasium. It needs a much better equipment than the present one. But the great and pressing need is a new dormitory. It seems imperative that some means should be found to meet this need in the near future. Some of the Lord's silver and gold is waiting somewhere to be put to this use. Who will find it? Dr. Blakelock, the principal, and his faithful assistants are doing excellently, but they could do more and better with adequate material resources.

For the Visitors,
W. I. WARD.

Money Maker in Hot Weather.

I have for the past five years had a pretty hard struggle to make a living, but a short time ago I began selling Self-heating Flat-Irons and have made from \$4 to \$5 every day, which is pretty good for an inexperienced woman. My brother is now selling irons and makes more money than I do, but he has sold other things and is more experienced. The iron is self-heating, so it is the proper heat all the time; and you can iron in half the time you commonly do and have the clothes much nicer. You can iron out under a tree or in any cool place which is so nice during this hot weather. One cent's worth of oil will do an ordinary ironing, so you save the price of the iron in fuel in a few weeks. It is guaranteed to be as represented; being non-explosive, thus making it perfectly safe to handle. By addressing Baird & Co., Dep't 420, Pittsburgh, Pa., you can get full particulars, and I know that any one can do splendidly anywhere. You can make money selling this article all the year round. We sell at almost every house and every woman that once irons with a Self-heating iron wants one, as it saves so much labor and does more work than the old style. **Mrs. M. B.**

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In time. Sold by druggists.
CONSUMPTION

Our Book Table.

History of the Christian Church. By John Fletcher Hurst. Vol. I. New York: Eaton & Mains. Price, \$3.

Bishop Hurst is endowed with the historic instinct, and the qualities born in him have been improved by rare opportunities for training through a course of years. He studied in Germany, and taught ecclesiastical history at Drew Theological Seminary. This ample and admirable volume is the outcome of the Seminary course; but the lectures have been so fully recast and improved by fresh material recently brought to light, as to make the whole an essentially new work.

The range of the narrative in this first volume extends from the founding of the church to the Reformation, and is divided into two periods. The account of the ancient church extends from A. D. 1 to 788, and that of the medieval from A. D. 788 to 1517. The history of the modern church is reserved for a second volume. When this is added, the student will have an excellent work to guide him in his efforts to master the field of Christian history. It belongs to the "Biblical and Theological Library," in course of publication by the Methodist Book Concern, which is designed especially for the use of our junior ministry both in the seminary and the pastorate.

As a preparation of the student for a fruitful study of the body of the work, the author has six chapters of introduction on the nature, place, value and sources of church history. The ancient church is divided into the apostolic, patristic and controversial periods. The study of the Papacy, the rising empire of the West, and the apparition of Mahometanism, are the main lines in the Middle Ages. Through both periods he deals with the theological thought, the Christian life, the outer form and extension of the Christian Church. The work shows careful investigation, a critical estimate of resources in hand, and a wise use of the original investigations which have become so abundant in recent years. The chaff among these accumulations is carefully winnowed away and the pure grain preserved in the record. It is a book every way worthy of the important place it is designed to fill. The carefully selected matter is arranged in a natural order easy to be remembered, and expressed in a style at once clear, animated, elegant and strong.

An excellent aid to the study is found in the series of colored maps, by Alan C. Kelley, bringing to the eye the various countries in which early and medieval Christianity prevailed.

The Problem of Jesus. By George Dana Boardman. Revised and Enlarged Edition. Philadelphia: A. J. Horward.

"The Problem of Jesus" is the problem of human history. Once recognize the supernatural element in the life of Jesus as set forth by the Evangelists, and you have the easy solution of the problem; deny the supernatural, and you labor in vain to account for that great Life which came into the world and has molded individuals and society. The author emphasizes His great personal qualities, His religion, and His wide and enduring influence among men. In all these matters He is unlike any of the great men of history. Really the Evangelists solved the problem of Jesus when they declared Him to be the Son of God come down to redeem humanity. Dr. Boardman makes it clear that we must adhere to the solution of the Apostles.

Woman and the Republic. By Ellen Kendrick Johnson. New York: D. Appleton & Co. Price, \$1.50.

In this neat and suggestive volume the author makes "a survey of the woman suffrage movement in the United States and a discussion of the claims and arguments of its foremost advocates," who make ten or a dozen counts in the indictment against our civilization for excluding women from the main advantages claimed by men. The author denies the allegations and refutes the arguments of the suffragists. In most cases woman, she declares, is out because she does not wish to enter the contest. In the fields of literature, art, education and other attractive departments woman has made her record. Woman is not a farmer, tanner, house carpenter, or stone mason, not because excluded by men, but because she has excluded herself.

John Halifax, Gentleman. By Mrs. Craik. New York: Harper & Brothers. Price, \$1.75.

"John Halifax" is a re-publication after many years. Works of fiction are usually short-lived. They reflect the feeling of the hour and pass with the occasion. But while this is generally true, there are marked exceptions. De Foe and Scott sent some of their books on to later generations, and John Bunyan wrote for all ages. Most of Mrs. Craik's stories are even now dimly remembered, while "John Halifax" retains its hold on the current generation. This new illustrated edition is hailed with the interest of a fresh publication. She struck a current of sentiment which continues to flow strongly in our day, especially in America where the story has been most popular.

Sweet Revenge: A Romance of the Civil War. By F. M. Mitchell. New York: Harper & Brothers. Price, \$1.

The Civil War furnishes abundance of material for the story-teller and romancer. The mine has just begun to be worked, and is yet to yield the golden ore to enrich many a future writer. A major from Tennessee was captured while scouting in Alabama and taken to the house of Mr. Stanforth. He found favor with Mary and escaped. Recaptured by the Confederates, he again escaped to the Union lines. After the war he was able to aid the Stanfords,

and married Mary. The story has thrilling passages and interesting characters.

Frances Waldeaux. A Novel. By Rebecca Harding Davis. New York: Harper & Brothers. Price, \$1.25.

Under Mrs. Davis' pen Frances Waldeaux lives and breathes before the reader. She has one son to whom she is utterly devoted. At last the dream of her life is realized, and she is on her way to Europe with him, her capacity for enjoyment still as keen and vivid as in girlhood. But the son is far from being her other soul, as she so fondly fancied. On board the ship he becomes infatuated with a Russo-French adventuress and marries her. The mother is wild with grief and disappointment. But one must read the book itself to appreciate Mrs. Davis' character touches.

The Plant World: Its Romance and Realities. By Frank Vincent. New York: D. Appleton & Company. Price, 60 cents.

This reading book of botany abounds in curious and valuable information about plant life. The selections are from the most reliable sources and are well calculated to awaken curiosity and stimulate scientific study. It is the latest instalment in Appleton's "Home Reading Series." The young student of botany will find it an admirable help to enlarge his ideas, and to guide to the curiosities so widely diffused over the field of nature.

The Inheritance. By Harriet Prescott Spofford. New York: Charles Scribner's Sons. Price, 75 cents.

The Scribners are publishing a series of brief and crisp stories under the general title of the "Ivory Series." The latest instalment is this study in heredity by Mrs. Spofford. The Doctor and his wife stand out like living characters. It is a story with a purpose.

Remarks on the Mistakes of Moses. By H. L. Hastings. Boston: H. L. Hastings. Price, \$1.

The author is a sharp-shooter. He selects his individual and his rifle carries accurately. Besides individual action, he sometimes joins in the volley and makes use of the grape shot. Whatever else he may have, he charges with good common sense. In the present treatise he goes over most of the mistakes which the critics ascribe to Moses, but he shows, in most cases, that the critic rather than Moses is at fault.

The Sacrifice of Feels. By Manford Craig. New York: Frederick A. Stokes Company. Price, \$1.

This story is written with much spirit. The style is fresh and readable and the movement is continuous. The interest grows with the unfolding of the narrative, and the characters move out more and more distinctly as the heart of the tale is approached. The title comes from what Mrs. Rutherglen conceives to be the folly in the marriage of her daughter to a Montanaro. The interest of the story is found in its disappointments and happy surprises.

The Pursuit of the House-Boat. By John Kendrick Bangs. New York: Harper & Brothers. Price, \$1.25.

The pith and interest of this book come out in the conversations, which afford ample scope for Mr. Bangs' peculiar humor. The sundry doings of the associated shades are detailed in an interesting and suggestive way. This is a sequel to "The House-Boat on the Styx." Capt. Kidd, Sir Walter Raleigh and Sherlock Holmes engage in learned debate on questions that had interested them on this side the flood.

The Great Island; or, Cast Away on New Guinea. By Willis Boyd Allen. Boston: Lothrop Publishing Company. Price, 75 cents.

A book of adventures for youth, being an account of castaways on the island of New Zealand. They are captured by hunters, discover gold mines, make hairbreadth ventures, and finally escape from their enemies and reach a friendly settlement. The book contains a fund of valuable information and incidents, curious and strange, which will be sure to interest young lads in the geography and customs of the people of that distant island.

Magazines.

Health-Culture for March-April-May contains a most instructive table of contents by well-known physicians and others, treating such important topics as "Asthma," "Rheumatism—Its Causes and Cure," "Oxygen, Fresh Air and Health," "The Hygienic Excellence of Linen," "Healthful Clothing for Babies," "Correct Walking," "The Laugh Cure," "Cycling for Health," "Home Hints in Beauty-Culture," etc. (Health-Culture Company: 341 Fifth Ave., New York.)

Donahoe's for June is a very attractive issue, fully illustrated. Henry Austin Adams, A. M., well known as a lecturer and litterateur, has recently become the editor of this leading Catholic periodical. The second part of "Transition of an Historic Order," "The Visitation

Order in the United States," "The Fiftieth Anniversary of O'Connell's Death Honored," "Some Historic Tombs at the Capital," are a few of the titles to this month's list of articles. (Donahoe Magazine Co.: 611 Washington St., Boston.)

The Bibliotheca Sacra for July contains its usual list of eight articles, besides notes of various sorts. "The Tell-el-Amarna Letters" contains a translation of the letters found in Egypt relating to transactions in Palestine. Henry Morton writes of "The Cosmogony of Genesis and Its Reconcilers." W. W. Keen contributes "Further Studies on the Bloody Sweat of Our Lord." Edward Mortimer Chapman gives "The Idea of the Kingdom of God," as a spiritual force that has operated on English-speaking peoples in our century. "Joseph as a Statesman" is by James Monroe. "How to Promote the Study of Greek" and "Improved Homes for Wage-Earners," follow. Perhaps the most striking article is the last, on "Evolution Theories and Christian Doctrine," by W. Douglas Mackenzie. (Bibliotheca Sacra Company: Oberlin, Ohio.)

Frank Leslie's Popular Monthly for July excels in its illustrations. Almost every topic treated in the text is brought strikingly to the eye by the excellent and numerous illustrations. John P. Ritter gives an interesting Revolutionary reminiscence on "Heroes of the Neutral Ground." Jennie M. Bingham furnishes a sketch of "Syracuse University," with ample illustrations. Col. Nicholas Pike contributes "Hunting the Crocodile and Alligator." F. G. Stephens gives "A Collection of Old Masters." This popular magazine seldom has a better number. The articles are all short, adapted to summer reading, and on topics of current interest. (Frank Leslie's Publishing House: New York.)

The Missionary Review for July has its usual fullness and richness of material, especially in the department of "Literature of Missions." "Bible Schools and Conventions" of the half-century are noticed by the editor. Then come "The Moravian Missions in Labrador," "Missionaries' Trials," "The Transformation of Uganda," "Persian Mohammedans and Mohammedanism," "A Glimpse at Iceland," and "Scandinavian Missions among the Samoths." The other four departments have, also, valuable material. (Funk & Wagnalls: New York.)

The Methodist Magazine and Review for July begins the forty-sixth volume of this best of the Canadian magazines. It contains five illustrated articles. "The White Fields of France" gives the romantic history of the McAll Mission in Paris. "The Land of the Sky" contains a description of the scenery of Georgia and the Carolinas. "A Yankee on the Bosphorus" gives an account of Dr. Cyrus Hamlin and his work in Constantinople, including the establishment of Robert College. "The Indian Missions" tells about Methodist missions on the Pacific Coast. Mr. J. L. Hughes, of Toronto, has a fine article on the value of "Manual Training" in schools. The number is a very good one. (William Briggs: Toronto.)

The Month for June is rich in notices of literature, art and life. It contains thirteen portraits of men and women conspicuously before the public during the month. The articles are all brief and keep well to the text chosen by this magazine. Charles B. Loomis dwells on "Our Correspondents in the East." Jennette B. Perry furnishes "Smugglers and His Apostles." A. L. du Pont Coleman gives "The Master of Balliol," with a portrait. The month takes in the ceremonies connected with the Grant Monument celebration. Frederick Saunders, an early librarian, provides "Recollections of a Retired Librarian." (The Critic Co.: 287 Fourth Ave., New York.)

Truth for June is a memorial number. Various writers commemorate the talents and virtues of Dr. James Hall Brookes, who was for twenty-three years the editor of *Truth*. A dozen or more distinguished clergymen speak of him as a man of rare ability, meekness, gentleness, and Christian kindness. Those interested in the man will find here an abundance of these eulogies from the lips of men and in clippings from the papers. (Fleming H. Revell Company: New York.)

Appleton's Popular Science Monthly for June has a deal of good reading in its long list of articles. Hon. David A. Wells has the longest paper, the eighth in the series on "Principles of Taxation." Prof. W. Le Conte describes the "Evolution of the Modern Heavy Gun." President Jordan tells of "The Silent City of the Muir Glacier." Prof. W. Z. Ripley has a fifth paper on the "Racial Geography of Europe." M. Hagenau gives an account of "Globe Lightning." W. H. Ballou

provides an illustrated article on "World's Geologists at St. Petersburg." In "The Public and its Public Library" John Cotton Dana discusses an important phase of public education. "Science as an Instrument of Education" is by M. P. E. Berthelot. President D. S. Jordan has a biographical and appreciative "Sketch of Richard Owen." (D. Appleton & Company: New York.)

The Review of Reviews for June has, as a leading feature, "Sugar—the American Question of the Day," by Herbert Myrick. W. T. Stead contributes a striking article on "The Queen's Empire—A Retrospect of Sixty Years." "Defective Eyesight in American Children" is by Dr. Frank Allport. Elizabeth A. Allen writes of "Teachers' Pensions—The Story of a Woman's Campaign." The departments are filled with valuable matter. The "Progress of the World" contains the stirring events of the month. "Caricature" has the best current things. The magazine is profusely and strikingly illustrated. (Review of Reviews: 13 Astor Place, New York.)

Recreation for June is a summer vacation number. It tells of open-air sports and scenes in which excursionists and sportsmen in field and forest and on stream and lake will find delight. The haunts of the salmon, the trout, the deer and bear, and various feathered fowl, are described. The illustrations of man and beast and some of the wildest scenery add interest to the text, whether of description or story. (G. O. Shields: 19 West 24th St., New York.)

The Methodist Magazine and Review for June, completing the forty-fifth volume, is one of the best numbers issued. It opens with an appreciative and generous article by Dean Farrar on John Wesley. The frontispiece is a splendid portrait of the founder of Methodism, followed by a view of Wesley's memorial tablet in Westminster Abbey, the temple of silence and reconciliation. "The Land of the Sky" has several engravings of the mountain region of North Carolina. Miss Jean Scott gives an interesting account of "The Deaconess Work in Canada." Rev. H. A. Fish contributes "The Problem of the Poor." "The Gold Boom in Caracacas," and a review of Dr. Buckley's book on Methodism, conclude the number. (William Briggs: Toronto.)

A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice, FREE and post-paid, to every reader of this paper who suffers from this (sometimes dangerous and disgusting) disease. This is a sincere offer which anyone is free to accept. Address: Prof. J. A. LAWRENCE, 88 Warren St., New York.

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FOR

Sunlight SOAP

WRAPPERS

Obituary.

Stetson.—Rev. William Henry Stetson died in Providence, R. I., March 13, 1897. He was born in Boston, Mass., Nov. 14, 1820, and was the son of Samuel and Mary (Kimball) Stetson. In 1840, at the old Bennet Street Church, he was converted and in due time was baptized and received to church membership during the pastorate of the eminent revivalist, Dr. James Porter. He had been trained to mechanical occupation connected with the ship-building profession, at that time a highly prosperous business in Boston, and holding out to a young man of intelligence and spirit the prospect of a successful and profitable career. But the new life he had received felt in his intellectual as well as in his emotional being and gave a new direction to his thought, his aspiration and his subsequent career. The removal of his family to Scituate took him to that town, where the leading pursuits of the people were similar to those to which he had already been accustomed; and where, more to the new purpose of his life, was the head of an old-time Methodist circuit. Here he reached and passed the decisive point of his destiny, at least for his earthly life, if not for eternity, and took the initiative step toward the ministry of the Gospel by the acceptance of a license to exhort. Now, urged onward by the conviction of an unexpected calling, his chief inquiry was, "What shall I do? Thou have me to do?" And the answer to him seemed to be, "Arise and go to Concord." His lack of special preparation for the ministry had impressed him so vividly that with slight hesitation he arose and, with no evidence of ecclesiastical authority except his exhorter's license, presented himself at the doors of the Methodist Biblical Institute at Concord, N. H., and in 1847 was enrolled as a seeker of such intellectual endowment as was obtainable at that school of the prophets.

At the close of a study extending over four years, he returned in 1850 and took work in the New England Southern Conference. In 1852, at Norwich, he was admitted to probation in the Conference and ordained a deacon by Bishop Waugh, having received license as a local preacher at Concord in 1848. His first appointment from the Conference was Falmouth, Me., and took him to a scene of much hard labor, which was rewarded by an extension of his average rank. In New Bedford District—Taunton, Central; Vineyard Haven; Edgartown; Chatham; East Bridgewater; North Dighton. In Norwich District—Danvers; Mystic; Norwich; Sachem Street; Stafford Springs. In Providence District—East Greenwich; Providence; Auburn; Cranston; Pawtucket; Thomson; Mansfield; and Elmwood; and also the series by supplying Charley and Hill's Grove without removing his residence from Providence. In 1874 to 1877 he was presiding elder of Norwich District; and in 1877 to 1879, of New Bedford District. In 1879 he served as delegate to the General Conference.

March 9, 1883, Mr. Stetson was married to Miss Lucy F. Nye, of Falmouth, who survives him. Of their two sons and four daughters, one son and a daughter have died.

After his retirement from the presiding eldership his vigor of health and ability to do full work sensibly declined; and though he received several appointments, it was evident that he was not in the physical condition to endure the labor and care demanded by his accustomed habits of activity and his conviction of the calls of pastoral duty. In 1891 he "accepted the situation," gave up the endeavor, was promoted to the honorable rank of a supernumerary and became a valetudinarian, patiently enduring a painful disease which he well knew was wearing him out, yet always cheerful, hopeful, with unshaken trust in the love of his Redeemer, with a full sense of preparation to meet Him, joyful in hope of the speedy consummation, until he finally fell asleep with unexpected suddenness to his family, and, it is believed, to himself.

Mr. Stetson's religious life began in a distinctly marked conversion. He received and retained "the indubitable witness" which abode with him as "an anchor to the soul sure and steadfast" and carried him on to higher spiritual attainments and a steady faith in the abounding grace by which he had been saved. He was also characterized by a pure and lofty ideal of Christian morals; was, indeed, a fine example of puritanical training in a Christian home. He was a man of "clean hands and a pure heart," unstained through all his life by untruth or grievous fault-finding. His Wesleyan theology he was unshaken. With a solid basis of New England Calvinism this superstructure made him a man of clear-cut views which, by his accurate mode of expression, he was able to enforce with logic and spirit not easily resisted or gainsaid. His never "abandoned to declare all the counsel of God" as he received it, nor to make sharp and direct application to those who heard him of what he believed to be the needful truth for the occasion. He was swayed by deep conscientiousness, and feared God rather than men; and was impelled by fidelity to his vows even at the peril of the choicest friendship. He loved the church, the Conference and the ministry, and was never happier than when in the midst of pastoral cares or mingling with his brethren; he was interested in the education and improvement of the ministry and in the advancement of the young men who entered its ranks. As a pastor he was diligent and watchful of all the helps and hindrances to the work of his parish; was zealous for God, for the church, and for souls; and his care and toil had reward in many revivals by which numbers were gathered into the fold of Christ.

He was an affectionate husband, a kind, indulgent and generous father. His family was trained in the fear and love of God and in the rules of strict morality. Family religion prevailed there, and the fruit appears in the virtue and piety of the surviving members of the household. All who have truly known and appreciated William H. Stetson and his life of useful service will apply to him the words: "Blessed are the dead who die in the Lord."

Bailey.—Oliver W. Bailey was born in Minot, Me., April 15, 1820, and died in Fayette, Me., April 27, 1897.

For more than forty years he had professed the Christian faith and been an earnest worker for the Master. His church relations were with the Methodist society at North Auburn, of which he was a member for twenty-five years. A close student of the Bible, zealous in religious work, conscientious in the discharge

of duty, the example and truthfulness of his life commended it to all who came in contact with him, and evidenced the sincerity of his purpose in the practice of the Christian religion.

E. R. F.

Hussey.—Mrs. Roland C. Hussey died very suddenly of angina pectoris, at her home in Milford, Mass., June 13, 1897. She was born in Tiverton, R. I., Nov. 20, 1827, the daughter of Job and Mary (Mosher) Dennis.

Aug. 24, 1848, she was married to Mr. Hussey, and they lived in Milford more than forty-eight years. A lady of exemplary life and character, a devoted wife and mother, an active member of the Methodist Episcopal Church, and an ardent worker when her health permitted, she will be greatly missed by her many friends. She was the oldest member of the Milford Methodist Church, with one exception.

Of their nine children those living are Joseph, of Hartford, Ct.; Albertus, Wm. A., and Robert C., of Milford; and Mrs. Richard Britton, of Hopedale. Among other relatives are nine grandchildren, a brother in South Carolina, and four sisters in Fall River. Her death is the first break in a family of six children.

The funeral services were held in the Methodist church, June 16. The burial was in Vernon Grove Cemetery.

Pike.—John B. Pike was born in Marshfield, Vt., Oct. 21, 1825, and died in the same town, May 5, 1897.

He was the son of Benja and Sally Pike. His father died when he was eighteen years of age, leaving him, an only son, to care for the family—his mother and four sisters. He was faithful to the trust committed to him, and kindly cared for his mother in advanced years and an invalid sister till they passed to their final rest.

In 1856 he married Miss Jennie S. Atkins, of Cabot, who, with two sons, survives him. Three children died in infancy.

Mr. Pike entered upon an active Christian life and united with the Methodist Episcopal Church under the labors of Rev. Joshua Gill, who was stationed at Marshfield in 1859 and '60. He was early appointed a steward of the church, and held the office at the time of his death; he also served as Sunday-school superintendent several years. He was a cordial and generous supporter of all the enterprises of the church, and a consistent Christian life as an inheritance to his family, the church, and the community. He enjoyed the confidence of his townsmen as a man of integrity in business and of strong moral and religious convictions.

He had been failing in health for nearly a year, but his death from heart disease occurred quite unexpectedly while he was engaged in sowing grain in a field on the farm where he had spent the most of his active life.

Appropriate funeral services were held at his residence, in charge of his pastor, Rev. S. G. Lewis, assisted by Rev. Joseph Hamilton, presiding elder and former pastor, and Rev. J. A. Dixon, of Cabot. His remains were buried in the cemetery at Marshfield village to await the morning of the resurrection.

A. L. COOPER.

Wolfe.—William H. Wolfe was born in County Cork, Ireland, Aug. 17, 1854, and died of consumption, in Calais, Maine, April 26, 1897, aged 42 years, 9 months, and 9 days.

In 1872 he came to this country and settled in business with a brother in Pennsylvania; nine years later he moved to Calais, where he has been a prominent and successful business man.

In 1882 he married Miss Fanny A. Coseboom, of New Brunswick. Five of their six children group about a mourning mother; but as their loss is his gain they mourn not as those without hope. Mrs. Wolfe is also comforted with many sympathizing friends whose consoling prayers and Christian counsels are a benediction to her.

Mr. Wolfe was converted in 1879. He united with the Methodist Episcopal Church and has always been a faithful member. In 1894 he was fully sanctified, continuing in the blessed experience to the moment of his death. His was a sanctification unquestioned by those who knew him, he being regarded by all as a godly man.

A true husband, a kind father, a good neighbor, an honored citizen, and a liberal supporter of the church and other righteous causes has gone to receive his reward.

The funeral was held at his home, the services being conducted by Revs. F. W. Brooks and A. S. Ladd. A large gathering of relatives and friends was present.

F. W. BROOKS.

Haney.—William S. Haney, of North Penobscot, Me., passed from earth to his heavenly reward, after seven weeks of severe suffering, May 23, 1897.

He was born nearly forty-nine years ago, and from early childhood to the day of his death his life was indeed one worthy of imitation. Scarcely have we seen a man so deeply interested in the work of God. He was always finding something to do for the Master, whom he loved with all his heart, and he always did that something without any shrinking. He was at home in working for Jesus. For many years a successful school-teacher, when he labored in a district where there was no Sunday-school, if it were possible he would organize one, and with his energy, devotion and intellectual qualifications, the work was quite sure to be made a success. For years a member of the Methodist Episcopal Church, he was an honor to the same in all the positions filled by him, as Sunday-school superintendent, class-leader, etc. We miss him greatly in the old places. We can almost hear him singing, praying and speaking with us in the old class-room. Some day we'll clasp his hand again.

His wife and daughter are faithful members of the church. His son is a pure young man, whom we hope to see following in the steps of his father.

In all his sufferings the glorious power of Christ to save was strikingly manifest.

He leaves a large circle of relatives and friends to mourn his early departure, but they "sorrow not . . . as others which have no hope."

GEO. M. BAILEY.

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CHURCH CARPETS AT MANU: **JOHN H. PRAY, Sons & Co.,** FACTURERS' PRICES. 638 WASHINGTON ST., BOSTON.

Smith.—Mrs. Amanda M., widow of the late Rev. Willard Smith, died of cerebral hemorrhage, May 27, 1897, after an illness of four weeks, at the residence of her granddaughter, Mrs. F. C. Perry, in Newton Highlands, Mass. She was born in Milford, Jan. 6, 1815, and was thus 82 years old.

Mrs. Smith was converted at seventeen and was always an active member of the Methodist Episcopal Church, accompanying her husband for more than twenty years in the itinerant ministry. Her life of patient, self-denying service endeared her to a large circle of friends and

made many lives stronger to meet the trials of life.

She leaves two daughters and a granddaughter to mourn their loss.

The funeral services were conducted at Newton Highlands by Rev. Luther Freeman and Rev. G. D. Painter. The interment was at South Walpole.

F.

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The "Classmate" is now issued once in two weeks at 25 cents a year (26 nos.) in clubs of six or more to one address. Beginning with July 1 we shall issue the enlarged "Classmate" every week. Although the number of issues is doubled, and the contents increased by one-third, we make the new club price 50 cts., and thus give more for the money than at the old figure. The price of the enlarged "Sunday School Advocate," 25 cts. a year, will not be changed. Subscriptions to either of these periodicals must expire with March, June, September or December.

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Review of the Week.

Tuesday, June 29.

- Kansas full of tramps; said to be fully 15,000 of them in the State.
- Fatal lightning stroke in Georgia; four men killed and ten fatally injured in a Georgia camp.
- A duty of 20 per cent. ad valorem placed on hides by the Senate.
- The volcano in the Philippines erupting, ruining crops and causing loss of life.
- Four thousand pounds sterling paid for a Gutenberg Bible at an auction in London.
- Germany nears a crisis; Von Bulow to be foreign minister.
- Germany refuses to support Turkey in her proposed retention of Thessaly.
- The Dutch ministry resigns.

Wednesday, June 30.

- John Russell Young to be librarian of Congress in place of Mr. A. R. Spofford, who will continue as assistant.
- Certain Tacoma city warrants, amounting with interest to over \$1,000,000, declared void by the State Supreme Court of Washington; New York Life Insurance Company loses nearly half a million.
- The steamer "Aden" from Yokohama to London, lost off the east coast of Africa; nearly eighty persons, passengers and crew, drowned or missing.
- The Tobacco Trust trial in New York ends in a disagreement of the jury, ten of the twelve favoring conviction.
- More than 300 divorces granted in the Chicago courts during the month just ending.
- The San Francisco Chamber of Commerce urges Congress to annex Hawaii.
- A \$10,000 statue of Benjamin Franklin to be erected in Philadelphia in front of the post office—the spot where he sent up his kites to catch the lightning.
- The torpedo flotilla to cruise up rivers and shallow waters to give our inland people a chance to see the boats.

Thursday, July 1.

- The Pan-Anglican Conference opens in England.
- The British Colonial Secretary, Mr. Joseph Chamberlain, dines the colonial premiers.
- The Car urges the Sultan to accept the terms of peace.
- The sections of a Christian Endeavor special train collide in West Chicago; three killed and twenty or more injured.
- Sixty Christian Endeavor trains moving across the continent carrying delegates to the San Francisco convention.
- The Hawaiian provision in the House bill restored in the Senate measure.
- Illinois miners strike; they claim they are making but nine cents an hour.
- A Denver train delayed eight hours by grasshoppers; the rails greased by their crushed bodies.
- Death, at Cambridge, of Prof. George M. Lane, professor emeritus of Latin in Harvard College.
- Commencement exercises at Harvard, Yale, Wesleyan, Amherst, and other colleges.
- Iron and steel close in Pittsburgh; 75,000 workers idle.
- Destructive floods in Moldavia; 20,000 people homeless.
- Edhem Pasha resigns; he says he cannot maintain discipline under the proposed peace conditions.
- Musulman riots continue in India; Europeans stoned.
- A Treasury surplus of over 13,000,000 in June.
- The population of Russia shown to be 129,211,113 by the recent census.
- The title of the Bureau of Statistics in the State Department changed to the Bureau of Foreign Commerce.
- The great Jubilee review takes place at Aldershot; 25,000 troops filing past the Queen.
- The steamer "Hope" chartered for Explorer Peary and his party.
- The new "rules of the road at sea" put into effect by several nations.

Saturday, July 3.

- The Sultan's agent stirring up more trouble in India.
- The great coal-miners' strike ordered; it will begin tomorrow.
- The retaliatory and reciprocity sections of the Tariff bill agreed to in the Senate.
- The London Times implicated in the Jameson raid.
- Prof. A. S. Hardy, of Dartmouth, nominated as minister to Persia; W. W. Rockhill as minister to Greece.

Monday, July 5.

- Turkey continues to delay peace negotiations.
- Floods in the south of France inundate Auch and cause loss of life.



— A debate on the sugar-beet bounty occupies the Senate.

— The Sultan demands Thessaly as far south as Larissa; the peace negotiations broken off.

— The Brazilian fanatic, Conselheiro, again defeats the government troops, killing 1,000 of them.

— William C. Keeble jumps from East River bridge for "fame and fortune"; his body not yet recovered.

— Fifty-six prostrations by heat in Cincinnati; six of them fatal; similar reports from other cities.

— More rioting in India; troops fire on a mob in Simla which tried to seize a mosque.

ON TO TORONTO. — Rev. Dr. E. L. Thorp, of Bridgeport, Conn., has arranged to take a party to Toronto on the following terms: \$10; which includes tickets from New York city to Toronto and return, hotel and breakfast at Niagara Falls, and four days' board at Toronto hotel. This party goes over the picturesque Erie Road to Niagara Falls, thence via the famous Gorge route to Lewiston, N. Y., thence via steamer to Toronto. A few more can be accommodated in this party. Any further information can be secured by enclosing stamp to the address above. Party will leave Erie Depot, foot of Chambers St., New York, at 9 A. M., July 14.

WESLEYAN UNIVERSITY COMMENCEMENT.

Rev. D. H. Eas, D. D.

It were treason against nature to write about Wesleyan without referring to the beauty of her Middletown home—a beauty thrilling to a first-time visitor, entrancing to a returning alumnus, never tiring to a resident. This year nature has done its best to adorn the matchless scenery. Commencement week, with its influx of entering freshmen, its returning alumni, and graduating seniors and their fair admirers, thrills the old town with an intense excitement in striking contrast with the slumbers of the twelve-month.

The past year has been a prosperous one for the college, which has never been more solid or more aspiring than now. "There is a general air of courage and expectancy, because each year of the last decade has marked sturdy progress—not alone in the subtle march of the undergraduate mind—but also in the evident growth of the institution itself. In point of material equipment, endowment, courses of study, strength of faculty and number of students, the college has been nearly doubled in a dozen years, and still there is noble discontent that promises great things for the immediate future. This spirit seems to be shared by all the friends of the college and is especially apparent at the alumni gatherings. It is not vague, but tangible, dealing with present problems, and ready to face present weaknesses for the sake of attaining greater strength."

Financially poor, as becomes a growing college—that is, needing larger endowment to carry out the broader plans and meet the growing wants of the age—Wesleyan is yet comfortably housed and has appliances for large usefulness and steadily growing means. Within ten years the endowment of the college has increased from \$667,000 to \$1,170,000—to which will soon be added \$150,000 from the Fayerweather estate. The library now numbers 46,000 volumes, and will shortly have \$50,000 endowment. The total income of the college the past year has been \$102,000, exceeding its expenditures by \$1,000. The next demand will be for funds for a ladies' dormitory.

The faculty, numbering seven forty years ago, nineteen ten years ago, and now thirty-four, is already dangerously strong in ability. Other colleges richer in money are seeking constantly to enrich themselves in men at the expense of Wesleyan. Princeton recently led away Prof. Woodrow Wilson, and is now tempting Prof. Armstrong; but she says they were her boys. However, with such men remaining as the veteran Profs. Van Vleck, Rice, Atwater, and Van Benschoten, seconded by Winchester, Merrill and their juniors, Wesleyan is safe.

Wesleyan is not run simply for athletic purposes, but the authorities recognize the importance of physical training as a part of manhood development. Since the erection of the Fayerweather gymnasium there has been a strong demand for athletic grounds, and this year the trustees voted to set apart for that use the field south of the gymnasium in the rear of the college buildings; J. E. Andrus, the treasurer of the trustees, generously offering to pay the expense of grading and fitting up the grounds. This is not by any means his first benefaction to the college, as the old North College, renovated by him, and his large gifts to the library fund and many others, bear witness.

Monday afternoon a most delightful day was given to the class exercises, with music and addresses by Frederick W. Roe, president of the class, with response by Acting President Van Vleck; class history by Leon K. Willman; oration, Burton H. Brownell; poem, Ferris Greenleaf; class prophecy, William G. Guernsey; pipe ceremony, Newland E. Davis; ivy ceremony, Thos. H. Moore.

In the evening the College Glee Club gave a delightful concert.

Tuesday afternoon was given up, as usual, to the cultivation of social life. An unusual number of alumni were present, drawn thither partly to attend reunions of their classes, notably the classes of '47, '57, '73, and '77. The class of '47, which graduated 23 strong, has 14 living members. Among them are Bishop Andrews, Dr. Joseph E. King, of Fort Edward, N. Y., and ex-Senator Cole, of California. Orange Judd, Prof. Alexander Winchell, and Dr. Daniel Dorchester were of this class. The class of '57 num-

bered 30 graduates, of whom 19 are living, including Bishop Mallalieu, and of the New England Conference John Peterson, E. W. Virgin and D. H. Eas. Among others were Judge Elmer, of Connecticut, Judge H. J. Fuller, of Taunton, Hon. W. H. Sutton, of Philadelphia, Prof. Geo. F. Comfort, of Syracuse. The class were elegantly entertained by Judge Elmer, and happily renewed the memory of other days.

The Greek letter societies kept open house, as usual, and in knitting more strongly the friendly ties amid the rivalries of college life. This is one of the best features of Wesleyan, as it is most attractive to alumni. No other college excels Wesleyan in the character of its social life.

At the graduating exercises Acting President Van Vleck presided, in the absence of President Raymond, with a grace and aptness which warmed anew the alumni heart. Prayer was offered by Bishop Andrews, and President Capen of Tufts College gave the benediction. Seven gentlemen and one lady of the class delivered orations marked by strong individuality, on themes which evidenced that the scholar of today is in close touch with the questions of the times, and is inclined to lead rather than echo the opinions of others. The committee to award the prize for excellence found it impossible to say that one was best among the speakers, and so divided the Rich prize between Leon K. Willman and Eva V. Austin, with honorable mention of Burton H. Brownell and all the rest. Not strange to say, others thought the strongest did not win the prize.

The degree of B. S. was conferred on 5 of the class, B. A. on 56, Ph. B. on 20, M. S. on 2, and M. A. on 3 in course. The honorary degree of D. D. was conferred on Rev. John Alfred Faulkner, professor of church history in Drew Theological Seminary; Rev. Wallace MacMullen, pastor of Grace Methodist Episcopal Church, Philadelphia; Rev. William Rice Newhall, of the class of '81, principal of Wesleyan Academy, Wilbraham; and Rev. George B. Smyth, president of the Anglo-Chinese College, Foochow, China. The honorary degree of LL. D. was conferred on Theodore E. Hancock, of the class of '71, attorney-general of the State of New York.

The Commencement dinner was served in the Fayerweather gymnasium. The toastmaster was Rev. William I. Haven, '77. The following toasts were responded to: "Wesleyan University," Prof. J. M. Van Vleck, LL. D., '60; "Class of 1847," Bishop E. G. Andrews, '47; "Semi-centennial," Rev. Dr. Joseph E. King, '47; "Our Sister Colleges," President E. H. Capen, Tufts College; "Wheels," Rev. Dr. J. M. Buckley, '60; "Forty Years Ago," Bishop W. F. Mallalieu, '57; "Twenty-five Years in Five Minutes," Rev. Dr. E. M. Mills, '72; "The Athletic Field," Rev. Dr. W. R. Newhall, '81; "Our Latest Recruits," L. K. Willman, '97.

The following trustees were elected for five years from July, 1896, to succeed themselves: John Humphrey Sessions, Bristol; William Connell, Scranton, Pa.; Rev. David Hough Eas, D. D., Hudson, Mass.; George Stocum Bennett, M. A., Wilkesbarre, Pa.; Charles Lee Rockwell, Meriden; Hon. George West, Ballston Spa, N. Y.; and Rev. Axel Waehburn Hazen, D. D., Hon. George B. Coleman, 78, corporation attorney of the city of New York, was elected a trustee for two years in the place of Mark Hoyt, deceased. Hon. Martin A. Knapp and Hon. Wm. M. Ingraham were re-elected trustees by the alumni.

One of the most interesting events in connection with Commencement was the presentation of portraits of two ex-presidents to the college. The presentation was made at the joint meeting of the trustees and alumni. The portrait of Dr. Cummings, the gift of J. A. Woolson, of Cambridge, was presented by Prof. Winchester; that of Dr. J. W. Bush, the gift of Wm. and Mark Hoyt, beloved and honored trustees, was presented by Dr. J. M. Buckley. Judge Reynolds, president of the trustees, accepted the gifts in a brief but appropriate speech.

The annual reception was held by Acting President Van Vleck and family at their residence on Church Street, Wednesday evening, from 5 till 11 o'clock. The attendance was very large.

Notes.

—Among the alumni present at Wesleyan Commencement were Bishops Andrews, Foss, Ninde and Mallalieu.

—President Capen, of Tufts College, was an observant and friendly visitor through the week. His speech at the alumni dinner was very fine.

—Hon. H. J. Fuller, of Taunton, and Rev. E. W. Virgin, both of the class of '57, were present at Commencement for the first time since their graduation.

—President Raymond, who has spent the year abroad, will be home at the opening of the college year.

The Real Debs and His Social Schemes.

DEBS dates from July, 1894, when, in the words of Judge Taft, he took the entire population of the United States by the throat to compel the settlement of a local labor trouble in Chicago, when he overrode the civil power, defied the Federal Government, ordered his men to pay no attention to the orders of the courts, and by his wild harangues and reckless commands provoked an insurrection which caused the destruction of many human lives, the loss of millions, and paralyzed the industrial machinery of the country. In respect to Debs all other dates are swallowed up in that.

The day a dog goes mad is the day sensible and prudent persons cease to pat him on the head. . . . On paper Debs' co-operative scheme may be as bland and gentle as the summer winds. . . . But in the end it comes to the torch and bomb. The vice inherent in Debs will poison any society he may devise. —New York Times.

Ex-Gov. John Evans Dead.

JOHN EVANS, ex-Governor of Colorado, and one of the leading public men of the West, died at his home in Denver, July 2. He had been an invalid for two years, during which time he was confined to the house. A week ago he was taken with an attack of weakness that confined him to his bed, and he sank rapidly.

He was born of Quaker parents on a farm near Waynesville, Warren County, Ohio, in the year 1814. He studied medicine and graduated in 1838 in the medical department of the Cincinnati College. He continued in the faith of his father until 1841, when under the preaching of Matthew Simpson, then president of the Indiana Asbury University, he was profoundly awakened and convinced of the correctness of the gospel. Dr. Simpson taught. For over forty years he was the steadfast and confidential friend of the eloquent, influential and much-loved son of the church. The Bishop, an educator himself, undoubtedly inspired the great activity in that line which was so prominently developed in his healthful for the Northwestern at Evanston, and the University of Denver. In council with Bishop Simpson, he led the contest for lay representation in the General Conference in the Northwest, having called the lay convention which met in Chicago for the promotion of that cause. He was elected a delegate to every General Conference after laymen were admitted except the last.

In 1862, through the active influence of Bishop Simpson, and his personal acquaintance with President Lincoln, Dr. Evans was appointed Governor of the Territory of Colorado.

He built the first Methodist Church in Denver, and has contributed very generously to all the beautiful churches of our denomination which adorn that city. If the truth could be gotten at, no doubt it would appear that there have not been many needy Methodist churches or worthy enterprises of any description in Colorado into which his money has not found its way.

In 1884, very largely through the influence of Governor Evans, Denver was selected by the General Conference as a city for an episcopal residence, so that the very large benefits which have come to Methodism there through the presence, influence and labors of Bishop Warren and his estimable wife, may be traced primarily to him.

He became an active railroad promoter, being interested in the construction of the Kansas Pacific and later the Denver & Fort Worth Railroad and the Denver, Leadville & Gamsdon Railroad. Four years ago the venerable financier undertook the organization of an air line of railroad from Denver to El Paso, Texas, but his health prevented its final organization.

Governor Evans was one of the prime movers in the organization of the first Board of Trade of Denver. He was also one of the organizers and most active members of the present Chamber of Commerce. He donated \$5,000 toward the erection of its present elegant hall and library building.

The Rocky Mountain Christian Advocate, in a biographical sketch published several years ago, thus fittingly characterized him:—

"A biographical sketch, such as this purports to be, would be incomplete if it did not look beneath the deeds performed and seek to analyze the soul which prompted them. It is not a difficult task in this case. Patriarchal in appearance, the Governor carries a patriarch's heart. It is as tender as that of a child. We have yet to find the man who is more responsive to every righteous, sincere appeal of necessity or distress. In addition to this he learned, evidently in his youth, that wisdom is found in God. Clean in his life, and devoted to his God and his church, his wisdom is sought after from many sources, and his plans are eagerly adopted. His large fortune, his great influence, his lavish benefactions, and the place of honor and affection which he holds in the minds and hearts of all who know him, are the fruits of the wisdom obtained in the closet. Many more such servants of God be raised up to us who, living in God's wisdom, shall be enlarged in life and work according to God's plan!"

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